the Chaplain

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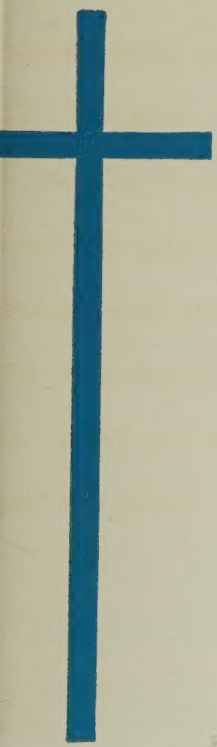

Insights from Oberlin

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Chaplains at Oberlin—*Edwin L. Kirtley, Charles W. Marteney*

Insights from Oberlin *by Julia A. Lacy*

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The Nature of the Unity We Seek in View of Governmental Policies and Programs

•

Institutionalism in Relation to Unity and Disunity *by Walter G. Muelder*

•

Thanksgiving in a Time of Insecurity *by David H. C. Read*

DECEMBER 1957

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the Chaplain

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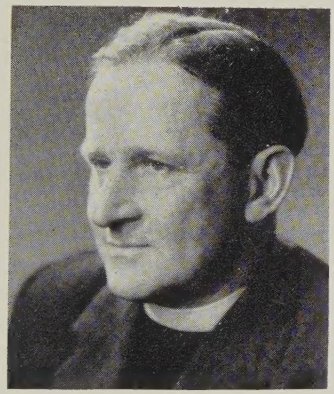
Thanksgiving
IN A TIME OF INSECURITY



By DAVID H. C. READ

Minister, Madison Avenue Presbyterian Church
New York, New York

'OU AND I *have been brought up under a great delusion.* We 've been born into an artificial, hnical world—a very remark- e world where nature has been ned and made to supply us with infinite variety of food and thing and accommodations and ans of travel. By a miracle of man co-operation the necessities l many of the luxuries of life e been put at our disposal.

come down to breakfast and r myself a cup of coffee. There it is—quite simple. But how does it come about? The coffee was bought in a shop, and the act of buying involves the use of money and therefore the whole financial system of modern man. But how did the coffee come to the shop? Through a complicated commercial system of supply, and by a system of transport over land and sea involving the co-operation of thousands of laborers, clerks, engineers, drivers, sailors, dockers, and others. And behind them lay

the work of planters and pickers about whose life we know practically nothing.

The moment I add cream to the coffee another vast system of human co-operation is involved, going back in the end to the birth of a calf in some part of the state.

I stretch out my hand for a piece of bread—and another army of human ingenuity has been at work from the moment that a farm laborer dropped some seed into the ground.

That is how we live—every moment of the day drawing on the products of our technical civilization.

And our delusion consists in this: that we imagine that this state of affairs is natural and permanent; that shops, water pipes, and electricity lines, and plumbing and beds and carpets are our birthright. They may not have been in the beginning; but they are now, and ever shall be, world without end.

We take for granted a world where everything is "laid on." Food, clothing, education, health services, transport, are now said to be "laid on"—conveying the impression of a society where everything comes through a tap.

I remember remarking this modern expression first on joining the army, and the slight surprise I felt when a C.O. said to me: "Chaplain, we've got a service laid on for Sunday morning." Even the worship of God apparently can be laid on, deliver through a pipe for our conve ience!

But this world where everythi is laid on is not the real wo at all. I am not despising for moment the achievements modern civilization. (A new ki of hypocrite is the man who co poses a violent attack on mode inventions on his typewriter, a then drives in a car to deliver on the radio.) I simply want emphasize that our modern w of life, our complicated techni society, has screened us from basic truth of our precarious p tion on this planet and our ut dependence upon God.

That is why I have taken a w from Jeremiah, a writer who li in a more primitive society, w lived nearer to nature and r human nature, and for whom tle was laid on. *"It is of the Lo mercies that we are not consum because his compassions fail They are new every morni great is thy faithfulness."* can't help feeling as you read Old Testament that the pe who lived then were conscious a way that we are not of the security of our tenure on ea Floods and earthquakes, fam and pestilence, seemed to be ways just round the corner; time and again they looked at another in relief and awe, sayi "It is of the Lord's mercies we are not consumed."

It was the same in the ea

ys of the church. Men and
omen lived in the shadow of
he terror by night, . . . the arrow
at flieth by day, . . . the pesti-
nce that walketh in darkness,"
d "the destruction that wasteth
noonday." Again and again this
se of danger is reflected in their
ayers. "Good Lord, deliver us"
the theme. "Protect us." "Help
." "Save us." If you read the
ayers and sermons of our fore-
hers at the time of the Reforma-
on, you will find that they, too,
d the sense of walking on thin
, dependent from day to day,
om hour to hour, on the sus-
ining hand of God.

The present sense of insecurity
hich haunts ordinary people is
t a new burden laid specially on
is generation. The only thing
w about it is that it is based on
new and horrible power now
thin man's grasp—the power to
civilization in ruins more
eedily and totally than ever
uld be dreamed of before. But
ristian people ought not to be
erwhelmed by this new feeling
insecurity. We should have
own it before—known that
en and women at all times
vulnerable beings, exposed
all kinds of dangers, and
served only by the providence
d mercy of God. "It is of the
rd's mercies that we are not
nsumed." Perhaps the new fear
t lies upon mankind is God's
y of awaking us from the delu-
n that our modern civilization
is the secure foundation, the rock on which we can rest our hopes.

We need to recover that sense of utter dependence upon God which we find in every book of the Bible and in the lives of all great Christians. We have to learn to rely finally on nothing but God and his mercy. And that's not easy. For we've got into the habit as a nation of thinking that reliance upon God is a kind of last resort.

When we are called to a national day of prayer, a kind of shudder goes through us, as if things must have come to a pretty pass if such drastic steps are taken. We pray to God, both as a community and as individuals, when we are in a jam and can think of no way out. It is good that we should pray then, but we must remember that emergency religion has its limitations. You are not likely to have a strong and sure sense of God's mercy in a crisis if you have left him out of account in the normal run of life.

We need to be in training in our religion as in any other human activity. And that training consists in habitual, regular remembrance of our dependence upon God. "It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning." "New every morning"—isn't that a bracing truth to get hold of? The kind of training I referred to might well consist for us in a daily

remembrance as we get up in the morning that our life, our health, our friends, our concerns and worries, are in the hands of God.

Another way of remembering our dependence upon God is the habit of regular worship when we come together as a family of men, women, and children, and commit ourselves to God in prayer and adoration. It is our way of saying: "O God, there is so much to distract and confuse us during the week we want to pause for a while and remember that we belong to thee, and that from day to day it is of thy mercy that we are not consumed."

And sometimes it is helpful for us to link our worship to some special instance of our dependence upon God. What better occasion is there than that of the *harvest?* For the harvest speaks the universal language of man's need. There may be a vast difference in agricultural method from the mechanized harvesters of today back to the time when Ruth gleaned in the fields of Boaz—but the method is irrelevant; the harvest is still the harvest, the annual bounty yielded by mother earth to her children.

Another symptom of awaking from our delusion about modern society is that we have again become conscious of the harvest. Harvests are in the news: they are not just the subject of songs and paintings and poems. Throughout the world men and women anxiously await news of t harvest, for upon it depends qu literally their daily bread. It coming home to the most city-bi among us that we cannot take granted that there will alw be food in the shops or in larder. A harvest failure on world scale, the cutting off of c own supplies of wheat, a bre down in the delicate mechanism distribution, and we should kn hunger—not the petty discomf of short rations, but hung starvation. Therefore this day come with sober gratitude i the church of God and g thanks, "for it is of the Lo mercies that we are not c sumed."

I have spoken of the need remember our dependence up God. I hardly need to rem Christian people that this sp utterly possessed our Lord. He very much aware of the imp tance of daily bread—there wo never be much to spare in larder at Nazareth when he w boy—and he taught us to p for it. And he was much concer with the way men should together and share the gifts God in peace. But he never fo moment forgot his Father heaven who fed the ravens clothed the lily. His utter depe ence upon God gave him serene and confident attitude the dangers of this world wh he is able to bestow on his l followers.

And with it all there went a nse of gratitude and joy. To alize our dependence on God a solemn thing but not a sad e. The writer of the Lamentaons has brought us a glorious t, but the rest of his book kes pretty dismal reading. He ew nothing of Jesus Christ. But are entitled to read his words the light of the gospel and the irit of Christian thankfulness. t is of the Lord's mercies that are not consumed, because his mpassions fail not. They are w every morning: great is thy thfulness"—therefore we give r happy thanks to God!

Do you say grace in your house? suppose it is a habit that has gely died out, as it ought to if be a mere formality. But, nether we do or not, are we ly thankful? Do we honestly member that it is of the Lord's rcies that we have this food; at it's not because we are more rthy people that we have more eat than our brethren in many untries; that what we push aside day we may yearn for in a fure day of need? We can show r gratitude not only in words and why shouldn't we say our n private grace for *every* good ing God gives us, not only food t homes, and beautiful countrye, and every happy experience? but also in caring for the needs others who have not been so rtunate as we. That is why from r churches there go out parcels of food and clothing throughout the world; why we are being given the opportunity of helping those who have been hit by floods, hurricanes, and earthquakes—those unexpected reminders of our precarious hold on this earth. In all these ways we are remembering our dependence on God and giving him humble thanks.

It sometimes takes a jolt in our lives to make us truly thankful for the mercies of God. I remember going out to France in 1939. During that winter of the phoney war, food was plentiful on a scale we have not known since. Night after night my buddies and I sat down to delightful meals, and were apt to complain if the standard fell short of the best. The army rations we took for granted, and complained if we could not supplement them with extra dishes of all kinds. Then, not many weeks later, as a prisoner of war, I found myself one day after a three weeks' march in a transit camp in Germany; and during these three weeks our standard of values had undergone a radical change.

My recollection this time is of walking round behind the barbed wire with two friends. All thoughts of rich meals had vanished: our one thought was *bread*. Up on his machine-gun box above the barbed wire a German sentry was finishing his breakfast. As he came to the end

Continued on page 57

STORIES FIT TO TELL

This new department is an experiment. The initial stories come from Chaplain McGeehon, who says: "I am wondering if there is a place in your publication for an exchange of usable humorous anecdotes. Many of us are constantly on the lookout for clever stories, particularly ones that are illustrative or are pertinent to military people. Would a page or two of stories contributed by chaplains be feasible? . . . As a suggestion of what I have in mind, I am enclosing several stories that have proved effective when the situation was appropriate. Some of these I have seen in print; most have been picked up from preachers or chaplains."

—THE EDITORS

Contributed by
CARL W. McGEEHON
Staff Chaplain, Air Command and Staff College, Maxwell Air Force Base, Ala.

Each of us here has a job to do in this hour. Mine is to talk and yours is to listen. My hope is that you will not finish your job before I finish mine.

This speech must be short; for, like the Egyptian mummy, I'm pressed for time.

My position here is about as precarious as that of a long-tailed cat in a room full of rocking chairs.

Make Me Equal to My Opportunity

Plantations in the ante-bellum South bought supplies in large quantities. Molasses, for example, was purchased in barrel lots. At one plantation a little lad of six formed the habit of slipping down to the basement and licking off the excess molasses from the barrels. Came the day when he tumbled into a barrel. R bing the molasses out of his eyes a licking it off his fingers, he said, "(Lord, make my tongue equal to opportunity."

No Quarter

Our speaker is one of the n astute men I have ever known. H strong, stalwart, a formidable ponent in a fight. He has never b known to give quarter—ask any w ress.

Right at Home

I feel like an old friend rather t a stranger. My attitude is like tha the man who was looking one Sun morning for a church to attend. F ing a church, he heard the congr tion reading with the minister, ' have left undone those things wh we ought to have done; and we h done those things which we ought to have done." The man entered dropped into a seat, sighing, "Th goodness, I've found my crowd last!"

Incognito

William Allen White, a long-time publican, once attended a Democtic convention as a reporter. The airman of the convention called it order and asked Mr. White to pronce the invocation. The request s declined with the following exnation: "I won't pray here for two sons. First, I'm not trained in the e art of public prayer; and second I don't want the Lord to know here."

Well, I'm pleased to be here.

Shoot First—Circle Afterward

That introduction reminds me of FBI agent, a famous marksman, o was passing through a small wn. Everywhere he saw evidence of most amazing shooting. On trees, walls, and on fences there were mberless bull's-eyes with the bulletle in the absolute center. He asked meet the person responsible for s remarkable feat. The man turned t to be the village half-wit. He exined thus: "I shoot first and draw circle afterward."

This introduction has told you at I'm going to say, so now I'm ing to try to draw the circle.

He Did It

A man, taking a short cut home e at night, cut across a cemetery d fell into a freshly dug grave. Try he would, he couldn't get out; so settled down in a corner to wait morning. A little later a second n came along, and he, too, fell in d spent a hectic few minutes try- to climb out. All the while the t victim kept quiet. Finally, reach- over and tapping the newcomer the shoulder, he said, "You'll never get out of here." For a split second nothing happened. Then, with a tremendous leap, the second man came down three cemetery lots away.

No Guts

(After a long meeting.) Two skeletons had been imprisoned in a musty closet for days. Finally one said to the other, "What are we doing in here anyway?" The other skeleton replied, "I'll be darned if I know, but if we had any guts we'd get out of here."

Short Supply in Heaven

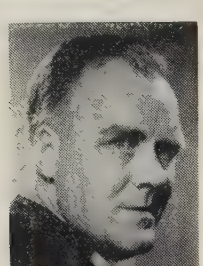
A chaplain died and went to heaven. He was assigned what he considered substandard quarters, in view of what he had anticipated. His new home appeared more like a hovel than a mansion.

Soon after his arrival he walked by a magnificent estate. The lawn was beautifully landscaped, perfectly cared for, and adorned with a private swimming pool. There was every evidence that these were the plush quarters of a real saint.

The chaplain was completely nonplussed when he learned that its occupant was a full colonel whom he had known previously. The colonel had not been exactly noted for his good works on earth.

The chaplain, in high indignation, complained to the management. He asked why he, a chaplain, who had devoted his life to doing good, was assigned to such mediocre housing while this colonel, who had been something less than a saint, rated such VIP quarters.

"Well, chaplain, it's this way," said St. Peter. "We have a lot of chaplains in heaven, but he is the only full colonel who ever got here!"



By JAMES T. CLELAND
Dean of the Chapel
Duke University, Durham, N.C.

The Sermon that FAILED

THIS is "Blue Monday," bluer than usual. There is always an understandable letdown, physical and psychological, on the morning following the ecclesiastical and spiritual work of the Lord's Day. But today is a dark Oxford blue rather than a light Cambridge azure—the hue of Duke rather than North Carolina. Why? The sermon yesterday seemed to collapse and expire. It was not delivered to the pew; it just fell the edge of the pulpit, with a d thud.

Monday is a good day to "Why?" What caused this lead effect? As a professor of preachi I ought to be able to diagn the nature of the ailment, ev though I was unable to pract preventive medicine.

The first answer might be: was poor stuff."

If that is a criticism of theological sermonic content, th it is a flat lie. That discourse one of the soundest studies I h ever made of a portion of sc ture—I John 2:15-17—and I sh defend my exegesis of the "wor and its aspects: "the lust of flesh; the desire of the eyes; vain glory of life." This was occasion when I was well quainted with the Word of G in its biblical environment know the sermon failed, but it not a matter of the spiritual gredients.

A second answer might "Too little time was spent preparation."

Does one ever spend enou time making ready for the pulp If he does, what happens to rest of the service of worsh There seemed to be quite a s devoted to the construction

is particular effort. Fifteen ours were devoted to it. But e preparation actually began nths before, at a departmental eeting in the Duke Divinity hool when this New Testament ssage was discussed with great re—the leader of the discussion ving already preached on it—in ticipation of ten student ser- ons on the theme. Then two eks ago, in the Duke Clinic in eaching, a placed clergyman lightened us on this text. As uch time was given to the prep- ation of this sermon as to any her. But this one made no dent. A third criticism, and a rewder one, can be worded thus: Perhaps this sermon failed be- use it was developed according the Old Expository (O.E.) ethod." Let me define that term. the Old Expository method, e starts with a section of the ord of God, which is carefully egeted; next, the central, eternal uth is expounded; finally, the uth is applied by being im- rsed in a contemporary situa- n. This is a historical, Prot- ant mode of preaching. It has devotees; it also has its critics. he basic weakness of the method that it begins long, long ago d far, far away—centuries and les from the congregation's in- est. It sounds like very ancient story, or an archaeological nble, or a tale of the dead past. has no immediate contact with e listeners, unless they are extremely interested Bible students or unusually devout.

Was that my trouble? Did I start with First John, whoever he is, and ground myself somewhere in Asia Minor? I did, no doubt about it. Yet, listen to this. The sermon prior to I John began with Jonah, an even more prehistoric character, and it went over with enthusiastic response from the pew. If the fault is in the Old Expository method, why was Jonah a success and I John a flop?

A fourth criticism is really homiletically acute: "Granted the validity of the O.E. method, did the sermon start with a contemporary human problem in the introduction, before it moved on to the exegesis? Wouldn't such an introduction help?"

Of course it would help—provided the transition to the body of the sermon were natural, neither forced nor unforeseen. It is a sound approach to look at a need or a worry of the present day and, then, throw God's light upon it. Yet I didn't have that kind of an introduction to the Jonah sermon, and it did not balk.

My best critic knew what was wrong. She pinpointed it like this: "The sermon seemed to be sound theologically; but it was infirm homiletically; it began uninterestingly."

It began uninterestingly. That is a devastating criticism, because the first mark of a good introduc-

tion is that it be interesting. Now the simplest and surest way to be interesting is to start with the congregation, with the man and woman in the pew. Such an opening does not have to concentrate on their problems or needs. But it must focus on their being in church, instead of in bed, or on the porch, or at the golf links. Let me quote to you how the sermons on I John and Jonah began:

I JOHN: Let us move into the body of this sermon quickly, and let us do so by finding out what the author of the First Epistle of John was trying to say in a few verses from this morning's scripture lesson. They were taken from a most anonymous letter.

JONAH: The moment a minister announces "Jonah" as a sermon subject, there is either mirth or tension in the congregation. The very word "Jonah" evokes laughter or wariness. At least, no one goes to sleep right off the bat.

Both *seem* to begin in the Bible, but the Jonah sermon actually did not. It started with the listeners where they were, ready to be amused or indignant wi what was coming next, but ale Jonah stimulated immediate terest; I John was soporific. Jon talked their language; I Jo spoke an ancient tongue.

If we don't catch the congre tion at once, it has gone—usua for good. Much radio listeni and television viewing, wh hears and sees nothing, has veloped a polite blankness on t faces of contemporary America They should be wonderful pol players, for they reveal nothi of their inner thoughts. We c be certain of one thing, thou that hearing they hear not, a are unlikely to understa though they look devout.

You may be bored by this mo ing-after-the-morning-before di nosis, but I'm all cheered up know the remedy. The body the I John sermon can stay m or less as it is. But I shall rew the introduction, with direc listener appeal. "Have you e heard of First John?" could be opening sentence. The blue changing. It may still be blue, it is much lighter, thank you.

"Overseasmanship"

Chaplains will be interested in a book recently published at $3.00 by Syracuse University—*The Art of Overseasmanship*. Though written fo "Americans at work abroad," its counsel could be helpful to Americans *serving* abroad.

The major topics are "The New Dimensions of Diplomacy," "The Element of Success," and "The Challenge to American Education."

Says Dr. Robbins Barstow: "Penetrating in analysis, sometimes staggering in revelation of failures, but distinctly constructive throughout."

Air Force Chaplain (Colonel) Charles W. Marteney (left) and Army Chaplain (Colonel) dwin L. Kirtley (right) were among those who enjoyed a reception given Sunday after-oon by the president of Oberlin College and his wife—Dr. and Mrs. William E. Stevenson.

Chaplains at Oberlin

EDWIN L. KIRTLEY • CHARLES W. MARTENEY

From
Charles W. Marteney

HERE are some aspects of the cent Oberlin Conference of the orld Council of Churches that pressed me deeply.

First of all, I was impressed th the eagerness of the conferees hear what the military services e doing to provide a religious d spiritual program for their ople. There was evident a defite lack of information regarding the program in the armed forces, and considerable surprise was shown at the extent of the program provided.

Moreover, it seemed to me that the churches as represented by the delegates are becoming aware of their responsibility for the spiritual welfare of their members in the armed forces. They were not certain what they should do to meet the responsibility but were anxious to explore the whole matter. Most hopeful, I believe, is the

fact that for the first time such a conference gave time to discuss the armed forces as one of the major cultural influences affecting the unity of the church. The very nature of the armed-services religious program, based for the most part on necessity, as seen through the eyes of chaplains, has either forced the various communions to join in a common program or challenged them to move together in Christian statesmanship.

There are unresolved problems that must be faced, such as church membership for those who make a career of military service, religious education for a perennially moving group of children, and the nature and meaning of worship for those who are led by chaplains of different religious traditions. These must be considered in an atmosphere of Christian brotherhood. Increased sectarianism will only multiply the problems. Here unity is not an elective; it is required.

From

Edwin L. Kirtley

IT WAS a general feeling at the Oberlin Conference that there is far more unity among Protestants than we think. I found this to be most evident there. When Christians from around the world, from different communions, from different races, and from many different cultural backgrounds sit face to face "in Christ" for the agreed purpose of discerning the nature of the unity of the church, th readily realize that this unity ists already and that it manife itself in numerous ways.

This unity is in evidence in t local church, on the college ca pus, in the mission field, in soc action, in co-operative enterpri by the various churches, and the general attitude of Christia everywhere.

At Oberlin much was gained "co-operative discussions" whi succeeded because of the patien sincerity, and eagerness on t part of the participants to discr any subject of Christian faith a order.

In my opinion, the church have not yet been made aware the far-reaching significance of t contribution being made by t chaplains in the armed for toward the growth of the unity the church. They were slow, ev at Oberlin, to recognize this. E they gave some earnest attenti to its importance, and they pr ited by discussing this import segment of the ministry of t church—the chaplaincy.

THE INCARNATION

THE doctrine of the Incarnation is like the sun: we can hardly bear to look at it direct. It is like the sun also in giving us light by which to see everything else. We cannot understand God, or man or nature, apart from it.

—J. R. MACPHAIL, in *The Bright Cloud*

overnmental Policies and Programs

HE Section on Governmental Policies and Programs consted of 30 men and women with broad range of professional perience—doctors, lawyers, edirs, professors, clergymen (inuding chaplains in the armed rces) and full-time administrars of various religious organizaons. Many of the group had rsthand knowledge of one or ore phases of the type of roblem under discussion, both citizens and as members of e church. Some had been memrs also of the group in ashington, D.C., which made e preparatory study of this subct, and we had in our hands the port of that group. In our dission it became clear that this a very important and far-ranging topic, that only a beginning s been made in its considerain, and that, if the unity given in Christ is to be apprehended d made effective, much further udy must be given it.

Definition of Our Field of Responsibility

As only one of several sections to which the conference is divided, our particular responsibility has been to consider the relationships between church and government, not in the abstract sense of "church and state," but in the complicated interplay between the churches and the programs and policies of governments. Even those relationships were explored principally in the aspect of their bearing upon the nature and the effectiveness of the unity we seek.

In view of the basic constituency of the group, and of the necessity of dealing with questions involving specific governments and their policies, the ilustrations considered by the section were further limited to matters involving the churches in the United States and in Canada.

At the same time, the desire to restrict the subject in view of limits of time could not justify the section in omitting reference to the whole range of such relationships—local, state or provincial, national—nor in forgetting our responsibility as part of the ecumenical church for situations anywhere in the world.

Furthermore, the number and

extent of these relationships is increasing as the role of government grows. Governments, in the intricate involvements inherent in a complex society of interdependent interests, have often turned to the churches for consultation and guidance on problems involving moral issues, and in many areas of common concern. Government, when it acts as a servant under God, needs and has the right to expect constructive assistance from the church.

The church, likewise, has the right to expect to be heard, not only when approached by government, but also when it feels that conscience has been infringed, that the religious life of the nation is being ill-served, that its witness to the world is imperiled. There are times when the church hears the divine call to speak to government or nation with a prophetic voice. This is especially the case when nationalism threatens or denies higher loyalties.

When a nation believes that destiny has called it to some purpose defined in terms of high ethical and moral ideals, the government and the people generally tend to expect that the churches will allow themselves to become instruments of national policy and allies of the government. In such a situation the churches are expected to achieve unity among themselves in order to strengthen the national unity. Particularly in a time of national crisis, as in a war, the author assumed by government mal extraordinary demands for un in all aspects of the national li including the churches. To th also, the churches respond as th see fit. Communication betwe church and government mov therefore, in two directions.

Concepts of Unity

Without intending to infrin on the responsibility of the c ference as a whole, this secti found it necessary, in order to g clarity to its thinking, to tinguish at least four major c cepts as to the manifestation the unity given us in Christ:

1. The dynamic sense of fellowship of all believer
2. Co-operation in witness a service
3. Consensus of view and practice, in certain essent
4. Organic union

It is recognized that these not mutually exclusive, and m than one of them will be found have a vital bearing upon m of the relationships here un discussion.

A Partial List of Church-Government Contac

When the section examin these relationships in some det it realized the enormous range its assignment and the great nificance of further study in

ld. It calls attention, there-re, to the great multiplicity the points of contact between urches and governments, in the nited States and Canada, which ve occasion or opportunity for manifestation of Christian ity in witness or service. Some hese are points at which the urches must, in our society, rry on their activities or operate eir institutions in accordance th specific laws and govern-ntal policies. Others are points which they feel called to sup-rt, to encourage, or to request rticular actions or enactments the state. Others, again, are ints at which they feel it neces-ry to resist governmental pro-sals or policies.

A partial listing of such occa-ns, at one or more levels of vernment, includes the follow-g, cited in our discussion:

. Civil and religious liberty, including freedom of speech, assembly, and publication, and the liberty of the church to be the church
. Legislation and policy regarding public education generally, and especially regarding religious instruction in the schools
. National and international broadcasting
. Programs of international aid and relief, problems of refugees, and international exchange of persons
5. Policies affecting the church's prosecution of its world-wide mission or its relation to churches in other countries
6. Matters of international justice and world order
7. Chaplain service in the armed forces and in public institutions
8. Provision of churches and/or religious ministries in government-controlled areas: e.g., Canal Zone, national parks
9. Presentation of the views of the churches regarding legislation, through legislative or parliamentary committees, or royal commissions
10. Consultations between representatives of the churches and administrative officials of government
11. Legislation and regulations concerning welfare services and institutions
12. Enactment and enforcement of laws regarding racial discrimination and other social problems, such as juvenile delinquency, gambling, drug traffic, liquor control, prostitution, obscene publications
13. Some taxation problems
14. Laws regarding zoning, housing, and the use of land
15. Pastoral services to the large number of Christians serving in government, on matters related to their vocation

This is only a partial list, but it is sufficient to suggest a very

large and significant area of practical contact and mutual influence between churches and governments.

Churches' United Action

At many of these points some or all of the churches represented in the Oberlin Conference have associated themselves with one another for more or less united action, in *ad hoc* combinations or through their councils of churches. Sometimes these associations have been entirely on the initiative of the churches; sometimes, indeed, enterprises of mutual concern urged upon government by the churches. Sometimes they have been in response to the situations with which the churches found themselves confronted by government action. Such united action by the churches has often been welcomed by government. We have become aware of very few situations in our two countries in which it has been arbitrarily imposed by government. Sometimes it has been imposed by circumstances, the force of which was recognized by both government and church. In our time both church and state have been compelled and impelled to enter upon new responsibilities.

Church and government are not necessarily either sympathetic or antagonistic toward each other. Always Christ is Lord both of the church and of the world, and both church and government stand under the judgment of the Wo of God. This section, howev has not been concerned w judgment upon church or sta Our question has been the bear and effect upon Christian un of the churches' united response governmental policies and p grams.

Some Examples

As in the discussions of t Washington Study Group, so t section found the chaplaincy important illustration of devel ing patterns of co-operation, w some of their implications the nature of our unity still to discovered. Although there some important differences in organization of the work of chaplains to the armed forces Canada and of the United Stat in both countries this has be recognized as an inescapa obligation of the churches men under circumstances wh governments must determ many conditions of the enterpri It is notable that tens of tho sands of men and women of armed forces, and their depe ents, are here brought into act Christian life. It is inevita that, in spite of careful provisi to maintain services according the rites of any church to wh a man may belong, the pressu of circumstances—including will of many of the armed servi personnel—is for common for of worship, religious educati

nd fellowship, recognizably Protstant but not according to the egular practice of any one speific denomination. The signifiance of this continued consensus f usage and practice in a general Protestant service" for he nature of the unity we seek s doubly marked in the case of milies for many years associated ith armed forces chapels who ay lose recognizable attachment o any particular communion.

In view of the great number of en whose religious life has been ignificantly affected by this exerience in the armed forces, and heir numbers reinforced by the obility of the population as a hole, it is not surprising that the me question of the "nondenomiational churches" has raised itlf in national parks—another lace where access to people is ontrolled by government—in the anal Zone and in other "churchs overseas," some of them very ourishing and effective Christian odies in areas where the witness nd the unity of the church are articularly vital matters.

A different set of relationships n which the churches' action has een voluntary but dependent on overnment regulation is exmplified by the programs for the dmission of refugees in both anada and the United States and r the use of surplus commodities, ade available by the United ates Government, to meet criti l situations overseas. In this field it has been ecumenical Christian agencies such as Church World Service and the Division of Inter-Church Aid and Service to Refugees, of the World Council of

> "Find the unity you seek, say these cultural forces, or you may find yourself in a unity you never sought!"
>
> —Theodore A. Gill

Churches, that have given co-ordination to the program. Moreover the volume and the geographic extent of the enterprises have given added stature to the agencies concerned. At the same time, it should be recorded that in the case of the use of surplus commodities this extensive program, through the churches but based on government policy and conducted "in the name of the American people," has raised serious difficulties for sister churches concerned with the distribution and has been subject to the charge of the use of the churches as instruments of national policy. Our responsibility as Christians, therefore, requires us to be constantly alert as to the full implications of the involvement of the churches in these programs and to review from time to time the regulations under which they operate.

Another aspect of this problem of the confusion of Christianity with "the American way of life" is the program of religious broad-

casting through the Voice of America, and portions of the People to People program. When these programs are rightly conducted, the co-operation of the churches may be appropriate. Only slightly misdirected, such efforts may easily become the cause of charges of cultural imperialism against "Christian America."

The organized common approach of the churches to governments for the expression of the concern of Christian people in appropriate matters of legislation and administrative decision has been steadily increasing in both Canada and the United States. For over 50 years churches in these countries have been working together in their approaches to government and particularly in the area of social concerns. The growing body of experience in these matters has had important meaning for the unity of the churches as well as for their relationships with government.

Implications for Christian Unity

Associations of the churches made necessary or expedient by government policies or programs affect our understanding of Christian unity and our quest for it in a variety of ways. Obviously they affect the relations of the churches with one another in our own countries. Co-operation of the churches in a common enterprise brings them together and gives to all participants in it a broader Christian experience and greater m tual understanding. It enfor the interdependence of unity a mission, and it manifests a me ure of unity in witness and se ice. When the common enterpr involves habitual common w ship and common activities a practices of evangelism and c gregational life, as in the chapl services in the armed forces, t increase of fellowship and und standing may reach into t depths of Christian experience both ministers and people. this inevitably contributes greater expression of Christi unity in the first three of the c cepts of unity suggested earlier this paper.

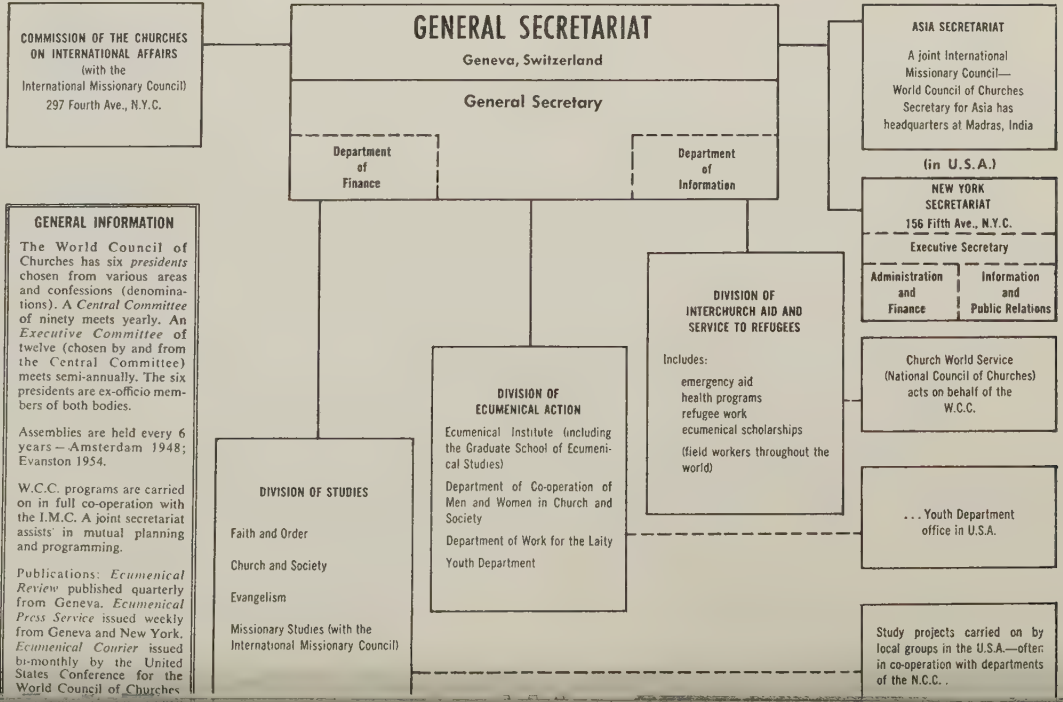
At the same time, these unit undertakings prompted by gove ment policies and programs ra or sharpen, for the churches, so serious questions of motive, ba and results. What *are* the moti for them—institutional adv tage, or Christian witness and se ice? If only the former, we m ask whether such motives are a quate for Christian unity, or provide the foundations for unity that will be lasting. Exp ence suggests a negative answ What is the basis for this co-op tion—expediency only, or so common faith and conviction a a common obedience to our Lo "Life and Work" cannot be se rated from "Faith and Orde and loyalty to truth is a const obligation. What are the result

ur co-operation—a clearer ap-
rehension of truth, or a blurring
f our insights; an increase in ef-
ctive witness, or a reduction to
common denominator? These
e questions which ought to be
ked and answered, and which
ll probably be given various an-
vers. Yet, the churches' obliga-
on to mission remains impera-
ve, and the quest for the right
anifestation of unity must con-
nue.

The relations of our churches
ith those of other countries will
so be affected by the activities
e are considering. The response
the churches in our countries
the policies and programs of
ur governments may fortify and
upport the churches of other
ountries and strengthen our fel-
wship with them; or, as already
oted, that response may some-
mes be misconstrued or mis-
presented in countries where
lations between church and gov-
rnment are quite different from
urs, and so may make for dis-
nity among Christians in the
umenical fellowship. We must
ten weigh the one possibility
gainst the other, and our deci-
ons must be made with a full
nse of responsibility to the
orld-wide Christian community.
Our study has reminded us that
e cannot evade our obligations
Christian witness and service
obedience to our Lord Jesus
hrist. It has enforced upon us a
ener realization of our unity in
mission, of our common responsibility in society, of the need for greater unity as and for a more effective witness and service in the world, and of the fact that such unity requires organization. It suggests that we may learn much about the nature of the unity we seek by making the venture of uniting in mission, and indeed that there are some things about our unity that we shall not learn until we do make that venture.

We cannot regard response to governmental policies and programs or to any pressure of outward circumstance as a primary source or motive of Christian unity. Our unity is given us in Christ, and the ultimate constraint to its manifestation is an inward impulsion, arising from the very nature of the faith and experience we have in him. **But this is reinforced by the compulsion of outward circumstances, and the pressure of governmental policies and programs, calling forth our united response of support or of opposition, may be the providence of God.** Truth demands discerning insight and discrimination in deciding what our response should be. But does not our duty to our Lord require us also to ask why we should so often need the prodding of governmental policies to spur us to unity of effort in his service? Here, as elsewhere, unity awaits the *renewal* of the church in devotion and obedience to her Lord.

Structure and Program of the World Council of Churches


COMMISSION OF THE CHURCHES ON INTERNATIONAL AFFAIRS
(with the International Missionary Council)
297 Fourth Ave., N.Y.C.
GENERAL SECRETARIAT
Geneva, Switzerland
General Secretary
Department of Finance
Department of Information
ASIA SECRETARIAT
A joint International Missionary Council—World Council of Churches Secretary for Asia has headquarters at Madras, India
(in U.S.A.)
NEW YORK SECRETARIAT
156 Fifth Ave., N.Y.C.
Executive Secretary
Administration and Finance
Information and Public Relations
GENERAL INFORMATION
The World Council of Churches has six presidents chosen from various areas and confessions (denominations). A Central Committee of ninety meets yearly. An Executive Committee of twelve (chosen by and from the Central Committee) meets semi-annually. The six presidents are ex-officio members of both bodies.
Assemblies are held every 6 years – Amsterdam 1948; Evanston 1954.
W.C.C. programs are carried on in full co-operation with the I.M.C. A joint secretariat assists in mutual planning and programming.
Publications: Ecumenical Review published quarterly from Geneva. Ecumenical Press Service issued weekly from Geneva and New York. Ecumenical Courier issued bi-monthly by the United States Conference for the World Council of Churches
DIVISION OF INTERCHURCH AID AND SERVICE TO REFUGEES
Includes:
emergency aid
health programs
refugee work
ecumenical scholarships
(field workers throughout the world)
Church World Service (National Council of Churches) acts on behalf of the W.C.C.
DIVISION OF ECUMENICAL ACTION
Ecumenical Institute (including the Graduate School of Ecumenical Studies)
Department of Co-operation of Men and Women in Church and Society
Department of Work for the Laity
Youth Department
. . . Youth Department office in U.S.A.
DIVISION OF STUDIES
Faith and Order
Church and Society
Evangelism
Missionary Studies (with the International Missionary Council)
Study projects carried on by local groups in the U.S.A.—often in co-operation with departments of the N.C.C. .

News Bureau, Oberlin College

The dramatic arts center of Oberlin College, shown above, was the scene of all plenary sessions of the Oberlin Conference. Here Dr. Muelder gave the following address, which to many represented the most promising new approach to questions of church unity.

INSTITUTIONALISM in Relation to Unity and Disunity

By WALTER G. MUELDER

Dean, Boston University School of Theology
Chairman, Theological Commission on Institutionalism

MORE than doctrine divides the churches. This fact, commonly recognized in the ecumenical movement, provides the background of the work of the Commission on Institutionalism. The study of institutionalism concentrates on but a small part of that large number of social, economic, political, and cultural factors which beset the efforts at expressing the unity of the church. These factors—always operative, sometimes decisive—have been largely neglected by the Faith and Order program as a whole. This neglect points up the well-known self-sufficiency and introversion of

much theologizing, both traditional and current.

The neglect of a serious study by theologians of institutional factors may itself reflect their assumptions about the nature of Christianity and the interrelations of church and society. We may ask, "Is this neglect a symptom of the subtle Docetism which remains such a pervasive and persuasive temptation in Christian thought?"

The situation certainly reflects the incompatibility of temper and research methods still existing between theology and sociology; their blessed marriage is still part of the eschatological hope.

Historical Background of the Commission on Institutionalism

In preparation for the Edinburgh Conference in 1937, an American group under Dean Sperry produced a pioneering report on "The Non-theological Factors in the Making and Unmaking of Church Union." It shared the not infrequent fate of preparatory reports in receiving hardly any attention at the conference, and even less afterward.

The reappraisal of the ecumenical situation after World War II —including reflections on the Amsterdam Assembly of 1948— made it evident that a new inquiry was called for.

In June 1949 Professor C. H. Dodd, in a now famous letter, strikingly highlighted the fact of unavowed motivations and uncon scious assumptions in interchurc attitudes. This letter was followe up by an international consulta tion; and the ensuing report, "So cial and Cultural Factors i Church Divisions," was presente to the Lund Conference on Fait and Order in 1952. Here the prol lem received considerable atte tion, and the conference recon mended it for intensive study.

In 1953 the Faith and Orde Secretary was instructed to ci cularize universities and theolog cal seminaries "with a view t promoting research in concre situations where social and cu tural factors operated." One of th difficulties that presents itself the wide range of these facto and the tendency to list or compi a score or more that in one w or another affect ecumenical neg tiations. I refer to language, n tionalism, class, power, establis ment, polity, denominational si and the like. The very large sco of these problems made for d fusion rather than for conce trated analysis.

At the Davos meeting in 19 the Working Committee felt th the time had come to focus institutionalism as a fruitful poi of attack. This subject was take not because institutionalism is ways the most important, but cause it is found in every situati to some significant degree. Acco ingly, the terms of reference

his study were defined in 1955 as ollows:

To make a study of institutionalism s it affects all churches, and in par- icular:

1. The self-criticism of churches by which they may see their own struc- ures sociologically as well as theo- gically;

2. The relations both positive and egative of the churches to each other n the ecumenical conversation;

3. The pattern of church relations which is finding expression in the World Council of Churches as an in- titution.

When churches of varying tradi- ions engage each other in a dy- namic conversation, they consti- ute an institutional threat. It is mportant to explore the points t which, in the development of he ecumenical movement, the reatest threat to institutional ntegrity takes place.

When churches confront each ther, they are likely to have ome projected image of what the esired form of unity will be. Many churches act as if the nature f the unity they seek were al- eady given in their institutional elf-images.

We are therefore required to sk this question, *"What goals or rocesses of mutual exploration ill lift the quality of institution- l participation in the World ouncil of Churches above the xed images of their present ex- tence?"*

Before leaving this historical orientation to the work of the Commission on Institutionalism, and before taking up a definition of such terms as "institution" and "institutionalism," I should like to relate the general problem of social factors to two of the orientation papers, from Minneapolis, Minn., and Durham, N.C., prepared for this conference. In the balance of this presentation I shall have occasion to refer to several others, since they make such significant contributions to this aspect of our common task. The reports from Minneapolis and Durham are important because of the relation of doctrinal to nondoctrinal problems.

The Minneapolis Study Group dealt with "Doctrinal Consensus and Conflict." A wide variety of denominations was represented in this study group. Their work was focused on 5,000 responses to a check-list questionnaire, which indicated a broad homogeneity in expressions of theological faith.

The group found that a kind of theological ecumenicity already exists within each of the denominations. There is considerable agreement on the nature of the church, the ground of salvation, the Person of Christ, and the Sacrament of the Lord's Supper. On four of the theological areas surveyed, all the respondents could be included in the Methodist Church without increasing the diversity already represented by

the Methodist clergy. Ninety-four per cent could join the Lutheran or Presbyterian churches without increasing the diversity in the views of the Bible that already exist in the clergy of these denominations. Approximately the same would be true with regard to the doctrine of Christ and the ground of salvation. Seventy-two per cent could be Episcopalians or Lutherans on the doctrine of the Sacrament of Baptism, and more than 95 per cent could be Presbyterians. Four or five possible positions on the Lord's Supper are taken by Episcopal clergy, and these account for 96.38 per cent of the total responses.

However, despite this statistical consensus, there is no institutional drive for organic unity.

These very interesting statistical data suggest that the *differences that matter most are not theological.*

"It is clear," says the orientation paper, "that neither clergy nor laity feel any great urge toward organizational unity." Both clergy and laity reject an interpretation of Christian unity that means "the gathering of all Christians into one visible church organization" (all except 7.87 per cent of the clergy and 11.67 per cent of the laity). Both reject also the other extreme, that of "a spiritual oneness without interest in organizational co-operation" (all except 3.7 per cent of the clergy and 3.06 per cent of the laity). However, 50.26 per cent of the laity an 36.57 per cent of the clergy chos "a spiritual oneness indifferent t organizational forms but base on agreement as to the funda mentals of Christian faith." A most a fourth of the laity chos "the maintenance of various d nominations, but each mutuall respecting one another's validit as churches." Thirty per cent the clergy checked "a spiritua oneness manifested partially in o ganizational co-operation."

It is significant, we may ad that only the Episcopal clerg gave preference to "one visib church organization"; but the lay members distributed the choices according to the gener pattern of all lay choices.

From an institutional perspe tive, it is interesting that the d nominations not affiliated with th ecumenical movement do not di fer significantly from the rest i their conception of the desirab form of Christian unity.

Now let us turn to a differe but no less significant pattern institutional response in Nor Carolina. This has to do with th racial and economic stratificati of the churches. Here, too, variety of denominational d trines and polities was represent in the study. The Durham Stu Group says, "What has been stri ing about our own work on t problems of race and class in t local church . . . is that differenc of a denominational sort ha

een of no significance at all. . . . fferences of the Faith and Order ariety are artificial and of negli- ble moment in comparison with fferences created by the cultural vironment in which the church- are set."

Issues of "race" and "class" rned out to be inseparable is- es. The correlation between urch stratification based upon come level and the divisions rising from color were so close d plain that both issues could e treated simultaneously.

Whether a church was Epis- pal or Baptist or Methodist ade no difference whatever.

Meaning of Institution and Institutionalism

One of the issues requiring clari- cation resides in the very defini- on of institution and institution- ism. What is the meaning of ese terms?

The word *institution* is used th in the social sciences and in eology. The Commission uses e concept as it appears in the cial sciences with such further finement as may be demanded the data of church life. I shall esently indicate the importance these data. Definitions of in- itution range widely from any rsistent pattern of activity sur- unding a human need, on the e hand, to a precisely defined t of traits or characteristics such the purpose of a group, the arter of an organization, the personnel, the relative stability of a pattern of activity, and norms of social behavior, on the other hand. Furthermore, the sociologist of religion is confronted by theology and its significance for the church. This enters into the self-interpretation of the churches and thus affects their primary organization and ways of work.

The positive values of organizational and other institutional forms for the life, mission, and unity of the People of God are evident. These forms exist to manifest the being (*esse*) of the church or as instruments to be used in carrying out the essential tasks of the church. When the churches divert their institutions from their true purposes or use them as ends in themselves, they manifest what may be called *institutionalism*. This perversion of the use of institutions, rather than the institutions themselves, is a major hindrance to the life, mission, and unity of the church.

The Commission has initiated a series of case studies of church schisms, church unions, efforts at union that have failed, and ecumenical institutions. These phenomena will be analyzed in order to shed light on the structures, functions, and dynamics of the behavior of churches and their agencies. Patterns of leadership appear to be of special importance. Studies already submitted to the Commission indicate that certain commonly used ideal-

Two chaplain "consultants" at Oberlin relax between sessions of the North American Faith and Order Study Conference on "The Nature of the Unity We Seek."

Left to right: Chaplain (Col.) Charles W. Marteney, USAF, and Chaplain (Col.) Edwin L. Kirtley.

types, such as the contrasting classifications of "church" and "sect," need revision. We need to help the churches understand themselves institutionally in terms of self-analysis involving structure, functions, dynamics, and leadership.

The relationship of institution to institutionalism is best understood through the conception of *institutionalization*. What is it that institutionalizes? This question may be answered by posing two further questions: What function or role does the institution expect to perform? To what expectations in the environment does it respond? Initiation and response are crucial and closely interrelated. Denominations are institutionalized in terms of their ideals of fellowship, missio theology, tradition, and the lik We may call this process self-i stitutionalization. Denominatio are institutionalized also by the responses to the whole cultur environment or to a portion of Churches are not always aware the tension that ought to exi between faithful self-institutio alizing and responses to the e vironment that mean unfaithf ness to the gospel. Dependence the environment is one of t chief sources of institutionalis

These two general sources institutionalization affect t structures, functions, dynami and leadership of the church. V may illustrate from some of t orientation papers.

The Honolulu Study Group "Local Church Unity and Ecumenical Implications" poi out that the unity of a lo church is a composite of gro dynamics and Christian dis plines. There is, accordingly, inescapable tension between t growing unity of a local chur and the desire for broader uni The local church (and denomi tion) is subject to institutio introversion, which grows out a protectiveness and a *self-perp uating ethnocentrism* which is the very nature of group life. fellowship exists on a basis deeply personal and voluntary filiation; and this quality of gro life may work against the wi unity of the mission of the chur

Other forms of self-absorption may be due to *social inertia,* to concentrating on immediate tasks, and to ecclesiastical pride. In a period of reviving interest in religion and of successful expansion of membership there may be an institutionalism that is really a form of ecclesiastical *imperialism* in a denomination. Institutional prosperity is not always an ecumenical blessing.

When we turn from self-institutionalization to responses to the expectations of the environment, we may note also a variety of accommodations. Denominations that were established churches in Europe, enjoying an almost monopoly position in the state, may be small, voluntary associations in the United States. Conversely, major American denominations have practically a sect status when transplanted abroad. In one sense, denominational diversity and disunity in the United States is a function of European Christianity operating in a free society. American cultural pluralism is a result of the variety of national and ethnic groups transplanted here; but it is also an environmental pattern which has institutionalizing effects on church life.

The New York Study Group in "Authority and Freedom in Church Government" has noted the institutionalizing power of the idea of *freedom.* "The American scene," says this report, "has historically emphasized freedom: Here many strong statements concerning religious freedom in its many facets have been framed; here the principle of the separation of church and state has meant that all churches are in some sense 'free churches'; here denominations that have emphasized certain aspects of freedom have mushroomed into giant size. But this very stress on freedom has sometimes been magnified into an end in itself. Thus understood, it has been one of the contributing factors in the too-easy schism of communions and the rapid growth of new denominations along lines strongly sociological, ethnic, or sectional. In becoming an end in itself, it has helped to nourish an atmosphere in which Christians could understand the gospel too much in the light of their cultural heritage instead of seeing their cultural heritage in the light of the gospel."

This emphasis on freedom, since it undermines the idea of authority, has significance for the institutionalism of *power.* All social institutions generate power. "A one-sided stress on freedom tends to minimize the role of power, and thereby permits power to be wielded on congregations and denominations in authoritarian and unchristian ways." The desire for power itself may be an illicit response to the cult of power in great American institutions. Denominational expansion and even patterns of co-operative

Christianity may follow *success patterns* of the organizational revolution in the United States.

Many other illustrations could be cited of how the *self-images* of the churches affect their *roles* with respect to rural or urban constituencies, national language groups, racial minorities, economic class, sectional interests, and the like. There are also many other illustrations of the way the social environment shapes the development of polity, worship, ethics, and theology.

We must turn our attention, however, to three institutional problems of a general character which influence the relations of the churches to each other, namely, the self-fulfilling prophecy, bureaucracy, and polity:

1. We begin with the maxim of W. I. Thomas: "If men define situations as real, they are real in their consequences." Suppose a denomination has a partial, inadequate, or even false definition of another or of the situation regarding co-operation or of the goal of ecumenicity—that definition of the situation evokes the kind of behavior that makes the originally erroneous conception come true. Why is this? *Social beliefs father social realities.* Theological beliefs, creeds, confessions, worship practices, are matters of *inclusion* and *exclusion.* The in-group defines the out-group and in part determines its reality. To overcome this institutional tendency requires a dynamic self-awareness which refuses to prejudge the nature of the unity we seek and which accelerates the rate of interinstitutional communication.

2. Another group of problems have to do with bureaucracy, or as some prefer to say, the administrative top. The role of bureaucracy in churches is analogous to that in all institutions. Church bureaucrats dominate ecumenical discussions. Bureaucracy maximizes vocational security and promotes technical efficiency. Tenure, pensions, increments, salaries, regularized procedure for promotion, are related to leadership control. Control, continuity, administrative discretion, and rational order make for institutional efficiency. However, bureaucracy tends to separate the average member, the so-called layman, from the expert who holds the position of legitimate administrative authority. This separation which obtains in any complex organization is increased when the ecclesiastical bureaucrat is also an ordained clergyman. Ecumenicity, the bureaucrat may forget, is a function of the whole church—not of its clerical and administrative top alone.

Though bureaucracy makes for rational efficiency and institutional security, it also tends to develop certain dysfunctions, such as blindness to needed change

ained incapacity to sense new eeds; inflexibility in applying ills and resources to changing nditions; occupational psychoses hereby personnel develop spe- al preferences, antipathies, dis- iminations, and emphases not lapted to social reality as a hole; fixation on goals and ob- tives however obsolescent; ex- ssive conformity to prescribed tterns which have become rou- ne; transference of sentiments id motivations from the aims of e organization to the particular tails of behavior required by les and rubrics; and transform- g means into ends so that instru- ental values become terminal lues. These dysfunctions are no pecters of denominational olities and apply to boards and encies as well as to fundamental urch structure.

The consequence of these dys- nctions is that the discipline ce designed to assist efficiency comes an intrinsic value, and alty to ultimate ideals on the rt of subordinates is measured obedience to superiors in the rarchy of the institution. Bu- aucracy thus breeds overcon- mity.

This partial analysis suggests ne leading questions which may addressed to the denominations re represented: (1) To what ex- t is the behavior of your church aracterized by institutional con- mity—with formalized proce- res and ritualistic regularity—continued at the expense of membership participation? (2) Has such formalism in your church ever encouraged deviant behavior in the form of sectarian protest or creative, but unaccepted, innovation? (3) To what extent does your denomination identify its own institutional practices, forms, conceptual formulations, ritual and sacramental rubrics with ultimate norms? (4) To what extent do the goals and procedures of your local church and denomination encourage its members to seek new ways of achieving Christian values when the traditional ways seem dead or ineffective? (5) Is correct ritualistic performance given a high place in the life of the church? (6) Are the lofty goals of the Christian witness, service, and mission scaled down to the institutional norms of success? (7) Has the Christian way become an institutional rut?

3. These questions have a bearing not only on bureaucracy but on institutional questions of polity. Here we may profitably refer to the work of the Central Study Group of the Massachusetts Council of Churches. Organization and polity, they found, comprise a field in which the life of a denomination meshes most tangibly with the social and cultural realities of its environment. These matters are usually determined more by practical expediency than by religious principle. Some

Some of the 400 delegates and consultants

churches say explicitly that organization is not a confessional principle. Even those who affirm an unchangeable order of the church recognize that it can be embodied in a variety of organizational forms. Some denominations place primary emphasis on the episcopal form of government, others on the presbyterial or congregational. But it is "a characteristic feature of the present situation that many denominations are moving toward a recombination of the values of these three systems." Both Lausanne in 1927 and Edinburgh in 1937 agreed that a reunited church would recognize the appropriate place of the episcopal, presbyterial, and congregational systems of government. It is significant that in practice most denominations operate in structures and procedures that employ all these constitutional forms.

Order and Organization

The Commission on Institutionalism emphasizes the theological as well as the sociological definition of institution. Thus far we have noted primarily some pervasive sociological traits in church life as they bear on unity and disunity. It is important to turn briefly to the relation of theological institution, or order, to organization. The Oberlin Con-

American Faith and Order Study Conference

ence has taken this dimension of its problem into account by asking the Study Group at Toronto to work on "Order and Organization." It is beyond my province to make a theological judgment on their report, but I do express gratitude for the clarity with which they have defined the issues and the constructive proposals they have made.

The problem is one of distinguishing between a "primary" organization (or "order") and a "secondary" organization—that is, "between an ordered structure which at all times and in all places serves as the means by which God constitutes the church as the church and an organization which under particular circumstances gives effective expression to some aspect or other of the primary structure." This is the problem of looking for "the principles of discrimination between such a primary organization as is essential to the continuous existence and identity of the church as a visible society and the variety of administrative structures through which this 'order' can be made operative." What is needed is the criterion for the "essential distinction between constant *function* and diversified *embodiment*."

If the Commission on Institutionalism is to do its work well, it

needs the assistance of a thorough theological discussion of this point. What is that "order" which distinguishes the church from every other "religious society"?

One of the projects of the Commission is a number of studies on the church as a spiritual community and an institution. Aspects of this study include institution and institutionalism in the early church as well as statements from theologians in Europe, Asia, and North America.

The thesis of the Toronto Group that the distinguishing criterion is apostolicity deserves extensive discussion.

Concluding Observations on Institutionalism

On the basis of studies already prepared for the Commission and a survey of the orientation papers written for this Conference, I should like to lift up some significant issues and problems in conclusion:

1. Institutionalism must be confronted at all levels of church life —from the local congregation to national denominational organization and international patterns, from local and state councils of churches to national councils and world ecumenical bodies.

2. The local church is crucial. The Nashville Study Group says pointedly: "The loyalties that move us most profoundly are associated with concrete, particular symbols, including objects and experiences. A building, a group of people among whom one finds acceptance and status, family associations, satisfying educational experiences that stretch our minds, enjoyment of the security of the familiar, music and hymnody, . . . these are only a few." But these are found mostly at the local level. *If Christians are to be loyal to a universal church, it cannot be an abstract church; it must have concrete symbolization in recurrent experiences.*

The crucial character of the concrete local community of Christians is apparent also from the Durham report and the one from Honolulu. We cannot escape the question: "Do the sources of unity which are most effective in the life of the local congregation tend to project the local church's life outward toward a growing unity with other churches, or is the tendency in the opposite direction?"

3. Something more than the natural tendencies of group life is essential to a growing ecumenicity. To a greater degree than is true of a local church's unity, the unity between churches is dependent upon a conscious outreach, motivated and disciplined by distinctly Christian concerns. Ecumenicity rests on the *renewal* of the Church.

"The ecumenical movement," says the Honolulu group, "ultimately rests on a foundation of religious necessity and hope rather

an on practical considerations. . It is salvation rather than unity hich we seek."

The Minneapolis Study Group ys much the same: "It would ppear that the movement toward nity cannot rely heavily on the sire for unity in the contemrary churches. It must rest on imperative that grows out of e Christian gospel and the very ature of the Christian faith, bout which churches must beome more aware than seems presntly to be the case."

4. Widespread doctrinal consnsus among denominations may e combined with institutional mplacency and accommodation f a most serious kind from the erspective of Christian faith. nce more than doctrine divides e churches, more than theologil consensus is required for unity.

5. The various denominational olities—no matter how different history and form—appear to reen power structures that are rikingly similar in their foci of ower and contemporary operaon. Diversity, flexibility, and eedom must be protected in any ructural expression of Christian nity. There is a correlation beveen church polity and the dyamics of concern for church nity. The drive will tend in the rection consistent with the clesiology of a denomination.

6. American denominations ve developed a widespread pragatic attitude toward polity. This tendency toward flexibility of institutional expression may be an important contribution to the world Christian community.

7. The significant problem of the relation of authority to freedom has been institutionalized in the United States in the direction of ultimate membership control. It is pointed out that "many who oppose organic union do so not on the basis that the proposed union will affect adversely the freedoms enjoyed by the church in its present form, but because they see such a union as furthering the process of centralization which has already materially threatened the freedoms supposedly enjoyed in a church based upon the autonomy of the congregation." The problem in this form becomes not one of union but of *institutional centralization*. Hence the problem of freedom which must be solved is not so much the union of one denomination with another, but of the relationship of the local congregation to the whole church. Americans may be tempted to meet this challenge by introducing more political democracy into the churches, but the solution may more adequately be found in the relationship of the lordship of Christ to the free life of the congregation. Sociological and theological understanding must unite to achieve this result.

8. We have noted that one of the motives that have created councils of churches is that dis-

unity should not stand in the way of mission and service. Yet all the denominations have compromised mission by various degrees of conformity to the American social environment. The New York Study Group on "Authority and Freedom in Church Government" concluded on the basis of American experience "that no single polity, no matter how effectively it may be demonstrated in history or assured by authoritative law, is able to guard the church against a diminishing of its force and a blurring of its vital witness." The implication of this finding is that the ecumenical process may well encourage, on the one hand, "greater freedom and flexibility in the form of polity and more conscious and committed loyalty to the source of all authority for the church."

9. As powerful denominations confront one another they are tempted to measure their performance in relation to one another rather than by the gospel. Two of the sinister forms of institutionalism are denominational imitation and competition. The unity we seek certainly lies beyond the cult of power and imperialism, beyond competition and monolithic control, and must be found in mutual service and responsibility enlivened by the unifying Spirit of God.

10. The ecumenical encounter poses special problems for leadership, both for the leaders of small denominational units and f powerful bureaucrats. The lead of small units is often reluctant contemplate the heightened co petition implied in mergers whi would inevitably demand superi standards of competence. The b reaucratically powerful pers may develop into an ecumeni virtuoso, not realizing how h personality is shaped by the ro he is accustomed to play. Or agai leaders who have developed p sonal power and security in t context of a council of church may resist the uncertainties of fuller and more fundamental e menical unity. Even so, howev the professional leaders usually a in a protective capacity in a cou cil of churches both with respe to local church interests and th of their denominations.

11. Far greater tension betwe the faith of the gospel and the stitutional forms of the lo church is required to achieve f ecumenical unity than has be required by the movement co-operative Christianity.

12. *Churches that are tr dedicated to full ecumenical un must be prepared for institutio alization as truly universal fello ships.* Such ecumenical insti tionalization requires a degree Christian self-awareness that l beyond the present insights of a denomination. The Commissi on Institutionalism can serve o to aid in that growing self-awa ness.

Insights from Oberlin

By JULIA A. LACY
Editor of The Chaplain

Harris & Ewing Photo

"IT'S *extremely difficult to deal tidily with irregularities.*" Bishop Angus Dun was talking, a year before the Oberlin conference, to members of the Washington Faith and Order Study Group. It was refreshing to hear this warmly human "prince of the church" admit that, in administering the affairs of his diocese, he often has to "look the other way." He was talking about the limitations of churchly structures when dealing with exceptional circumstances.

Throughout the two years of preliminary study, and at the conference itself, I got the feeling that a military chaplaincy presents the churches with one of these embarrassing "irregularities." War is wrong; and ministers in uniform, even though needed, are anomalous. It is hard to deal tidily" with them. Until now, high-level church conferences have been busily engaged "looking the other way."

But not Oberlin. This was the first ecumenical conference to engage in a serious discussion of cultural pressures affecting the unity or disunity of Christians. And in connection with the study of governmental policies and programs, chaplains were invited to attend as consultants—one from each of the services. For some reason the Navy chaplain—Roy Bishop—didn't get there. But Ed Kirtley, for the Army, and Charles Marteney, for the Air Force, made a real contribution.

To get a running start in reporting the conference, let me tell you more of that early conversation with Bishop Dun. We were talking about Christian fellowship and asking whether community, in the sense of spiritual unity, is the unity we seek. "Community," said the bishop, "is a profounder unity than institutional unity. Yet, ultimately, there is no community without struc-

ture and institution." Then, admitting the trouble that all churchly institutions have with exceptional circumstances, he added: "Nevertheless, institutions give you a handle. Then things work back and forth. *We can use the institution to improve the institution.*"

These words about the need for structure and institution sounded a note that later reverberated through many sessions of the conference. Under "The Nature of Christian Unity," Division II spoke of "our unity in visible structure." Such structure is "derived from the historical character of the divine revelation given in Christ. True unity in Christ is both visible and invisible." And under "Plans of Union," this Division said such plans "may well represent the conviction that spiritual unity requires visible expression." Division I said that unity "must be made visible to the world in a measure greater than that in which the corporate life of our churches currently manifests it. Wisely it was noted that "while unity presupposes consensus, in its turn it also creates it."

Does this note not awaken echoes in the experience of chaplains who serve together in a common cause? From whatever church traditions you come, you can see the need for structure if your present ministry is fulfilled. It took visible, co-operative action on the part of the churches, the General Commission and other groupings, to make it possible for government, in its turn to set up its chaplain corps. The chaplaincy is not a church, of course; but it is a religious institution. There may be faults around; but "institutions give you a handle. . . . We can use the institution to improve the institution."

Moreover, an institution provides a setting, and a setting has its own climate. When men from varied backgrounds are thrown together in a climate of acceptance, understanding is likely to grow.

If this is true in the experience of chaplains, it is also true in the efforts of churches to manifest greater unity. It takes agreement to manifest unity, but the visible unity in its turn fosters agreement.

Oberlin made history. Says Theodore Gill in the *Christian Century* (Oct. 2): "Case-hardened, harness-galled ecumenicists could not recall another such meeting in which speeches, papers and sermons were of such uniformly high caliber."

And Oberlin will continue to live, I believe, because of its new approach to questions of faith and order and because of the issues raised, the insights achieved and the pointed questions addressed to the churches about their unfinished business.

The ecumenical ideal
is to speak the truth as fully as you can,
and yet not to win a victory but to *communicate*.
and always hoping God will show you more truth.
—Angus Dun

The new approach at Oberlin is at least fourfold. In the first place, the theme itself was new and fundamental. In his opening address as chairman of the conference, Bishop Dun said: " 'The Nature of the Unity We Seek' has not previously been a main theme or even an explicit subsidiary theme for a Faith and Order conference. We cannot seek unity effectively if we do not know its nature. We cannot seek it together or have substantial unity in the search if we differ radically as to what we seek."

Secondly, this was a regional conference, a North American conference. The chairman explained: "As such it represents a new method of approach within the Faith and Order Movement. That movement has steadily sought to be as truly ecumenical as the responses of existing churches would make possible. It has sought to draw together in fraternal conversation the world-wide Christian community within the limitations set by its doctrinal basis. Its conferences have been world conferences. Major churches, notably the Roman Catholic Church, and numerous smaller churches, have excluded themselves on the ground that participation would obscure or contradict their witness to the truth about the church or the gospel as they conceive it. But in spite of these grave limitations, the world-wide perspective has steadily been sought.

"To hold a regional North American conference is not to surrender this world-wide perspective. It is to recognize the fact that churches located within one great continental area, in the midst of one more or less homogeneous culture, have special responsibilities toward one another in their quest for unity. In world conferences the issues are inevitably generalized. It is difficult to do justice to the very different balance of traditions found on major continents, and to the radically different cultural, social, and political settings which profoundly condition the life and thought of churches in every place and time. . . . But let us not forget the world perspective."

(Needless to say, chaplaincy affairs could not have been considered in a world conference, for they are too regional in character.)

A third new approach to unity

was of the greatest significance. It was a turning of attention away from our differences to the unity already given us in Christ. In common with all the theological commissions which have been at work since the last world conference at Lund in 1952, this conference sought "to find a way toward the unity we seek by penetrating more deeply into the meaning of the unity we have, God-given in Christ Jesus."

Putting this in another way, Professor Robert L. Calhoun, of Yale, said: "Past efforts to attain that goal through better mutual understanding of our differences have been fruitful but inconclusive. They have taught us much about ourselves and about one another. . . . At the same time, study that focuses the attention primarily upon ourselves and our differences has inherent limitations as a way to overcome division."

Now attention has definitely shifted from this "comparative ecclesiology" to a common search for the sources and goal of our unity in Christ.

Finally, there was a new concern for the theological implications of social and cultural forces affecting church unity. Dean Walter Muelder took this approach in the splendid paper published in this issue. It determined the objectives of the four study sections in Division III.

These objectives appear in the following outline of the orga zation of the conference:

The Nature of the Unity We Seek

DIVISION I. *In faithfulness to the ete gospel*

- Section 1. Imperatives and Mot tions
- Section 2. Doctrinal Consensus Conflict
- Section 3. Baptism into Christ
- Section 4. The Table of the Lor

DIVISION II. *In terms of organizati structures*

- Section 5. The Life of the Congr tion
- Section 6. The Work of State Local Councils
- Section 7. Authority and Freedon Church Government
- Section 8. The Variations in Denc national Polities

DIVISION III. *In view of cultural press*

- Section 9. The Mobility of the Pc lation
- Section 10. Governmental Policies Programs
- Section 11. Forces at Work on the lege Campus
- Section 12. Racial and Econo Stratification

One got the feeling that bef the conference took place D sion III was looked upon a somewhat unruly stepchild. fore the conference was over, h ever, it appeared that this D sion was a true offspring of ecumenical movement and heir of much future discussion

So Oberlin got off to a r start. Now what of the iss raised, the insights gained, questions asked?

It is impossible to publish here ll the significant papers of this nference (though our pages ave already been stretched from 8 to 64 for this special issue). he papers will be published in ll by Bethany Press in 1958.

All I can hope to do is very odest indeed. With a hop, skip, nd jump through the plenary ses ons, let us notice some of the nsights that are likely to interest haplains generally.

Calhoun on the Church

As chairman of the American ection of the Commission on hrist and the Church, Dr. Rob rt L. Calhoun made the first ajor address. Part I established sound theological perspective n terms of "Faith in Response to od," "God for Christian Faith," The Centrality of Jesus Christ," nd "The Holy Spirit." Part II ealt with the church—and here et us linger a moment.

Calhoun discussed the church As New Creation in History" nd "As Growing Community in listory." Under the former head ng he drew the picture of the lew Testament church as "chos n," "holy," "one," "a medium of ivine action," and "an eschato ogically oriented community."

Sketching the New Testament ecord of developing modes of nurch life (modes of "acknowl dgment and reaffirmation"), alhoun summed them up as word, sacrament, and ministry, shaped and implemented by order and discipline."

Just here I would stop to point out a significant insight. Noting that the oneness affirmed in word and sacrament was too often violated in fact, even in New Testament times, Calhoun said that these violations "may be salutary reminders that the unity we seek is to be found, not by attempting to copy a past segment of history, but by opening the far more complex life of the church in our day to the primary meanings of word and sacrament and to the onward movement of the Holy Spirit."

This attitude of creative freedom toward our past was expressed time and again, especially by Albert Outler. It brought to mind the 16th chapter of John, where we read the promise that "the Spirit of truth . . . will guide you into all the truth . . . and declare to you the things that are to come." Yet in doing so this same Spirit, says Jesus, "will take what is mine and declare it to you." This Spirit of truth can liberate us from a slavish imitation of the past. All the truth is not yet known, and we have to be guided into it. We have to wrestle with the knotty problems of today and tomorrow—"things that are to come." But all the while this Spirit can keep us true to the original revelation, for in the new situation he takes what is Christ's and declares *that* to us.

Calhoun expressed this thought another way. He spoke of the developing modes of church life as being "at once adaptive and indigenous to the church." What an ideal for churchmen today—and for chaplains! To be flexible and willing to adapt our methods to the needs developing around us—and yet to be sure that the new method, the new strategy, the new structure, is indigenous to the church and true to the Spirit of Christ!

Turning then from the beginnings of the church to its protracted struggle with the world and with itself, Calhoun noted that "by the end of the patristic period four 'notes' or distinguishing characters of the church had come to be generally affirmed. . . . By common consent the true church was declared to be one, holy, catholic, and apostolic."

Using these familiar terms, in their varied meanings, Calhoun then sought to characterize the church in history so that the cherishable "notes" are conserved. He suggested two characterizations for the church: "sacramental existence" (a living community at once of grace and of faith) and "an eschatologically oriented community."

And now look what he did with that second, formidable phrase! The eschatological orientation of the church means that "its goal and fulfillment is beyond the boundary toward which its history moves, yet already accessible i faith and hope, and inseparabl from the church's present exi ence. Inseparable, but not simp continuation of it; for in th perspective fulfillment involv transformation so drastic th death and resurrection provi the terms in which we try to thi of it."

It was a solemn reminder th no church tradition is worthy supplying the model for the co ing great church. All church must expect to die before th can live in newness of life.

This insight brought to mi an early meeting of the Wa ington Study Group. We we wrestling with the Oberlin the when Dean Frank T. Wilson, Howard University's School Religion, pointed out that c need may be not only the cr tion of new structures but t sacrifice of present structur When the Church of South Inc was formed, he said, such radi reorganization was necessary th the church bodies forming t union, to all intents and purpos had to die. But they rose in ne ness of life. It was another c of "decomposing but to reco pose."

Dr. Calhoun devoted the r of his address to rethinking the ancient "notes" of unity, holine catholicity, and apostolicity the light of his two characteri tions of the church as "sacrame tal existence" and "an eschatol

News Bureau, Oberlin College

A "service of ecumenical worship" was held at Finney Chapel, above.

cally oriented community." In loing so he developed several outstanding insights.

One insight had to do with unity. He said: "By insisting on making unity in our own image, ve accentuate our differences. In eeking to see more clearly and teadily the springing of our many treams from one fountain, we ind ourselves startled again and gain by the realization that 'the iver of truth is one.' Our unity s real also in the end toward vhich we all move. And again by participation that unity is effective and imperative in our existence now."

As for catholicity in its double ense of orthodoxy and inclusiveness, Calhoun had this to say: "God can deal with our honest differences but cannot be served by a withholding of generous response to any neighbor who needs our understanding and brotherhood."

Another insight drew together unity and mission by noting that apostolicity determines even unity and holiness in essential ways. Apostolicity, in its primary sense, means that the church is *sent* by divine appointment, as apostles are sent, on mission to the world. The unity we seek, therefore, cannot be self-centered or self-seeking unity. It must be "the unity of a devoted embassy from one beloved Sovereign, with one urgent

message to a world in need. The holiness given to the church is not a possession but a trust, for others. . . . The one holy catholic church must be, in this self-giving way, the apostolic church, sent 'not to be served but to serve.' "

Outler on History

As chairman of the American Section of the Commission on Tradition and the Traditions, Dr. Albert C. Outler made the second major address, on "Our Common History as Christians."

This commission has been working to see whether it is possible to confirm the hypothesis first proposed by the Lund Report in 1952: "We have found a common history which we share as Christians which is longer, richer, and more truly catholic than any of the separate histories of our divided churches."

Have you ever wished it were possible to reverse the reel of time and run it backward, so you could see for yourself how some past event took place? Well, Outler played with the thought of reversing the reel of church history so we could trace the maze of pathways by which we had gathered at last at Oberlin. Thereby he nailed down this significant first principle: "Each of us could trace his own tradition's pathway back through time, but this still would not bring us all out at one spot and one time when there was only one, single, historic tradition which some Christians have clu without any change whatever, a from which the rest of us ha fallen away into plural, schisma traditions. Historical inquiry si ply cannot discover such a sing unaltered tradition in the histo cal experience of the Christi community."

Because of the incurably p ralistic and relativistic nature Christian history, some peo have wondered whether the wo of Outler's commission is wo while. They find it hard to thi of historical knowledge as ecumenical resource or of c common history as Christians.

But Outler showed that a lit learning here is a dangerous thi In a brilliant exposition of t promise of this inquiry, he ma tained that, though we cannot enact the past or rewrite the scr of history, there is something e we can do. *We can, in the livi present, re-enter the "dead pa and discover what made it al when it was the living prese* We can think and feel our w back into our own traditions, a those of other Christians, with open eye and heart to *the p ence and power of Jesus Christ them as the vital tradition co mon to them all.*

We can discover, said Outl that "our common Christian h tory is not so much a matter o tradition superior to all the r as it is the influence of *the* Ch

ian tradition which has con-
inually informed and measured
ll the *traditiones ecclesiarum.*

This reliving, rethinking, refeel-
ig the past does not change the
ast so much as it transforms our
wn situation in the present and
e future! The bad essence of tra-
itionalism, which some of us fear
o much, is simply the power of
he past to continue to dominate
ie oncoming future without its
eing relived and renewed in the
ving present. The good essence
f historical insight is that it offers
s the chance to make a present
ecision about the past and the
uture.

"If we could really renew our
ense of history, we could reorient
ur plural of divisive traditions
oward the future in such a way
s to be ready for the changes and
allenges it will bring. The unity
at we seek is not so much to be
covered from past unity as it is
o be grown into, under the guid-
nce and power of the Holy Spirit,
ho is still with us to lead us into
ie fullness of the truth in Christ
sus."

But no persons or groups, said
utler, "can grow into this future
nless their Christian sense of his-
ry is clear and full enough to
ve them *creative freedom toward*
eir past. If we are to grow into
ie fullness of the unity we have,
e must recover and fill out our
nristian memories. For in this
hristian past, which now divides
s, we shall also find a clue to the
unity that we have and the unity that we seek."

Chaplains who are engaged in counseling—and who is not?—will appreciate Outler's conception of the role of memory. They may recall that he is not only a theologian but the author of *Psychotherapy and the Christian Message.*

Insight for preaching appears in Outler's simple statement that "the gospel is transmitted from age to age, but it is stultified by repetition. It must be renewed every time it is 'received' else it is not really received."

Perhaps the most fruitful interpretation offered by Outler came in the way he rang the changes on *tradition* and *traditioning.* "The original Christian 'tradition' (handing over)," he said, "was God's gift of Jesus Christ for us men and our salvation—and the essential *church* tradition is the apostolic witnessing to this deed and its meaning for mankind (deed and witness). When *this* tradition is 'handed over' to any oncoming generation by the church (by word and sacraments), it must still be renewed by an *actus tradendi*—an act of traditioning—which changes the recital of the apostolic history into a living encounter with the living Lord. And this *actus tradendi,* as we can plainly see in the New Testament and in the life of the church, is the act and office of the Holy Spirit.

"This process of transforming the apostolic history into living faith and fellowship is what we may recognize as *the* Christian tradition in all *Christian* history.

"The process has gone on in many different historical settings and in many different traditions, but it has never fallen prisoner to any one of them. *The* Christian tradition is the living stuff of all church traditions, and their valid measure."

Briefly, the tremendous value of what Outler and his colleagues on the commission are doing may be seen in this summary of their work: It is an inquiry into "the significance of our Christian past for our Christian hope"!

Sittler on Worship

As chairman of the North American Theological Commission on Worship, Dr. Joseph Sittler gave the final major address, on "The Shape of the Church's Response in Worship." (I have omitted any comment on Dr. Muelder's address, for it is published in full in this issue.)

Sittler explained that "Faith and Order created a Commission on Worship in acknowledgment of a fact. The fact is that the way Christian people worship is declarative of what they believe. This declaration may well be made in worship at a depth and with a fullness seldom attained in creedal propositions."

An exceedingly helpful constructive analysis was preceded an equally stimulating treatme of problems encountered.

Discussion of the meaning the term "worship" led to the c clusion that a thoroughgoi biblical inquiry is needed he and prompted the caution tha theology of worship belongs unc the doctrine of Christ—as does doctrine of the church also.

A second problem lies in fact that in North America field is already occupied by *"psychology* of worship." W what has been called his "startli blend of wisdom and words," Sittler dealt with the notion t the purpose of public worship to create a mood. "Thence flowed," he said, "that consid able and melancholy river counsel whereby one may le how to organize an assault up the cognitive and critical facult of the mind, how to anesthet into easy access the nonverbali but dependable anxieties t roam about in the solitary and c lective unconscious, and how conduct a brainwashing under presumed banner of the H Ghost."

A third problem is the state our positivistic language toda designative and thin, flat, nonal sive, and impoverished. The ir of it is that "just as our Ch tology becomes richer, our ecc ology more organic, anthropology more deep—c common language . . . is shrink

n obedience to a diminished realm of meaning."

By contrast, "the gravity of hythmic speech is the mark of a ulture that carries its past livngly in its present experience." t is the sign of "rootedness."

The great rhetoric to be found . our language of worship lies in he fact that it "roots the life of he moment in the grace of the ast; it evokes a response in depth ecause it is also a reverberation. t is an expectant episode in a eople's life because it is a note in ncient and continuing music."

But the language of the Scripures and of our liturgy is losing ts meaning. Sittler confessed to oth exaltation and despair at the noment of the Sanctus in the servce of Holy Communion—for, 'to he flattened speech of out time, ngels and archangels are rather idiculous symbols—material, so o speak, nonfissionable by conemporary definition of fact." resh and shocking forms of statenent will be needed to recover riginal meaning.

Yet even now poets are tormentng our flat language into a kind f negative praise. (Our nuclear ge has even redeemed the biblial symbol of fire!)

Turning now from these probms, Sittler found a double entry nto the constructive part of his sk by noting that there has never en a church that has not declared its faith and order to be ntinuous with the apostolic tradition. This fact makes it possible to look for help in what we might call the shape of the apostolic tradition, on the one hand, and the shape of the church's response in worship, on the other.

This discussion should be read in full when the Oberlin books are published. Too briefly, one can say that Dr. Sittler describes the action of God in Christ as having the shape of "an inverted parabola." This lived-out action had the shape of "a descending curve which went down, into, through, and under every broken God-relationship." And now "the morphology of grace in the life, death, resurrection, and exaltation of Jesus Christ imparts to and creates in the believer its own shape—so worship is the name proper to the celebration of this new being in Christ by his body, the church."

Keeping in mind this apostolic tradition, and further analyzing the myriad forms of public worship, Sittler finds there are none that do not have the following five elements: recollection, thanksgiving, participation, proclamation, expectation.

Especially memorable was Sittler's observation that "worship not only includes proclamation; it *is* proclamation. Every service of public worship is a banner of life flying among the banners of mortality."

And those who heard will not

soon forget Sittler's closing words about *expectation:* "The last word of the New Testament is a dramatic condensation of this 'not yet—yet even now.' The Apocalypse of St. John concludes 'Amen. Come, Lord Jesus!' The 'Amen' leans backward toward the mighty salvatory deeds of God, affirms that the church, the body of Christ, is held in God's hand against the powers of hell. The 'Come, Lord Jesus' leans forward toward the consummation of 'th fullness of him who fills all in al

"The Christian life is a li drawn taut between the Am and the Come. This tautness h its suffering, its waiting, and peculiar service to the world. A inasmuch as Christian worsh has been the strange music these taut and joyous lives in h tory, a deep study of worsh points a steady finger to the natu of the unity we seek."

Three men from the *LaMoure County* (LST-883) think the water is fine at "Camp Davidson."

Nearly 50 men of Landing Ship Squadron Five, along with their families, spent the week end of Sept. 14-15 enjoying the facilities of San Diego Armed Services YMCA's Camp Davidson, in the Laguna Mountains near Julian, Calif.

Recreation here includes swimming in the $22,000 heated swimming pool, television, movies, shuffleboard, ping-pong, horseshoes, badminton, and softball.

This is the only camp operated by the Armed Services YMCA anywhere in the world. It was established in 1948 for the exclusive use of military personnel and their dependents.

The Christian Tradition and the Unity We Seek by ALBERT C. OUTLER. Oxford 1957. 165 pp. $3.25.

Professor Outler has already established himself as a talented, exciting, and versatile scholar. Colleagues in his denomination repeat his name fondly, if only to show all the world that Methodists can also be theologians. He has written wisely on religion in higher education, psychotherapy, and patristics. Now he offers a little book in another medium, ecumenics.

It was my good fortune to be present at the Faith and Order conference in Sweden in 1952 when Outler sounded his commission with the claim which forms the basis of this book. There is in Christendom a "common history . . . longer, larger and richer than any of our separate histories in our divided churches" (p. 26). Thereafter, Outler was delegated to set up an international study of the common tradition which antedates the traditions now dividing the church.

Again at the North American Conference on Faith and Order at Oberlin this summer I observed how skillfully Outler persuaded his study group on the Eucharist to by-pass the usual intellectual obstructions to common participation in the Lord's Supper. Community is more basic than doctrine, he pleaded, just as the holy event of God in Christ is more basic than community. The result for Oberlin was a triumphant sense of unity in the lived faith of the sacrament, expressed in this little book as "the pre-theological reality of faith" (p. 146).

It is my personal conviction that Outler's excellent ecumenical program, so thoughtfully interpreted in this book, is unnecessarily vulnerable at two points:

In the first place, Outler leaves his Methodist "Achilles heel" exposed: In regarding Christian community as in any least sense "pre-theological" he implies that experience and doctrine are divisible. The originating Christ event, the community, and the doctrine of the church, coinhering as they do in practice, were not separated in primitive Christianity and ought never be separated, not even in theory.

In the second place, Outler's view of history seems alien to the faith which he uses it to express. He speaks as if the "really historical" (p. 64) in Christianity were the sheer factuality of the existence of Jesus of Nazareth, whereas it is the exalted lordship of Christ in the church. He speaks as if the "historical nexus" (p. 33) in the tradition of the church refers to the chronological joints which connect the ages of man, whereas it is the hinge by which Christ unites us to the "new age." He speaks as if history is something we must be "brought back to" (p. 42) like an *object* of knowledge, whereas it is the *knowledge* of the object, which is Christ's living presence.

The history of the church is "the history of the exegesis of the Scrip-

tures" (Gerhard Ebeling), or—what is the same—"the history of the Holy Spirit" (Charles Williams). This is not, as Outler wrongly brands it, an "anti-historical approach" (p. 35). It is an approach that casts the Christian understanding in the form of a historiography informed by the Christian faith itself.

It is intellectually possible to move back and forth between two kinds of affirmations as Outler does. He can say at one time that the testimony about Jesus in the early church is "reliable" (p. 44) and at another that the Holy Spirit "makes Christ our contemporary" (p. 54). But one ought not do so without a sense that one has employed two radically different modes of spiritual activity, that one has in the process related himself to two radically different realities.

—Carl Michalson, *Professor of Systematic Theology, Drew University, Madison, N.J.*

Ground to Stand On by John H. Otwell. Oxford 1957. 232 pp. $4.25.

The Christian and the World of Unbelief by L. L. Miller. Abingdon 1957, 240 pp. $4.75.

Modern Science and Christian Beliefs by Arthur F. Smethurst. Abingdon 1957. 300 pp. $4.00.

In spite of the large number of books for making Christianity attractive to skeptics, there is always room for more. Indeed, it may be that every really honest skeptic needs a book custom made to the requirements of his own particular eccentricity in relation to Him who is "the way, the truth, and the life." There are, however, some practical difficulties from a publisher's point of view in realizing such an ideal. Here, at any rate, a three books that may, each after own fashion, do very useful work dispelling misunderstandings abo the Christian faith and in providi food for those skeptics who a skeptical enough to have th skepticism tested.

Ground to Stand On seems likely be the most generally useful. D tinguished by a pellucid style rare books of this sort, it presents centr traditional questions in a refreshin vivacious way. The temper of t book is quiet and cool, while its tent is as fiery as a heart must be th is touched by the fire of God's lo It is pleasant, too, to find a compete exponent of Christian doctrine w does not suffer from a compulsion parade his learning. Many good a important points are made witho fuss.

On the other hand, there are so questionable points, not least in t chapter on the difficult subject of t nature of the church.

On the whole, this book, an mirable achievement in itself, sho be a most useful acquisition to ch lains and others engaged in the e bassy of Christ. It demands of readers intelligence but not v much knowledge, and so it should borrow a Quaker phrase) "speak the condition" of many young p ple.

The author is professor of Old T tament studies at the Pacific School Religion in Berkeley, California.

Mrs. Miller's book, ***The Christ and the World of Unbelief,*** conta some stimulating ideas. Her tre ment is, on the whole, however, distinguished; and some sections the book—for example, her critic

f logical positivism—are by no eans strong. Her attempts to en- ven her arguments by slick phrases d to adorn them with heavy ones ch as "after the manner of his- ricophilosophical objectivity" are ot crowned with greater success than sually attends such literary maneu- rs. Greater brevity would have en- nced the quality of this book.

It is also questionable whether it esents the authentic "offense of the spel." The author's sojourn at nion is nevertheless reflected in her ovocative account of the relation of ith to philosophy, history, cultus.

The statement that "nobody wants write a grandiose epistemology, à Kant, for example, when different hools of psychology are investigat- g several different theories of learn- g with varying results as to their obable soundness," reveals, besides inadequate grasp of the principles English composition, a failure to scriminate between epistemology d psychology, and suggests that the thor has allowed herself to fall der the spell of psychologism, a rus whose pathological effects are gularly dreary.

In this triad of popular books, the e whose appeal should be mostly the large group of young people ose preoccupations are scientific ther than humanistic is ***Modern ience and Christian Beliefs*** by the glish Canon Arthur Smethurst of lisbury. This writer's earlier career a geologist and geochemist is, no s than his subsequent theological ining, an excellent qualification for s enterprise. He makes use of both alifications in the manner of the eat philosopher-scientist Professor D. Ritchie of Edinburgh, whom he quotes and to whom he is indebted, in some measure, for his own method.

For the purpose for which it is designed this is an excellent book, and Canon Smethurst's demonstration of the sympathy that can and ought to exist between the scientist and the theologian deserves wide attention. The humility of the genuinely scientific temper is surely a better disposition for approaching the mysteries of the universe than the arrogance of certain kinds of theology. No doubt many scientists are nearer the Kingdom of God, and many theologians farther away from it, than either of them knows.

Some philosophers will expect a fuller discussion of the notion of "almightiness" than Canon Smethurst provides, since this discussion is peculiarly relevant to the central problems of his book.

The four appendices, on subjects as varied as logical positivism, dialectical materialism, existentialism, and Bultmann's de-mythologizing, cannot, as the author himself recognizes, do justice to such large topics. But they are informative to beginners and suggestive to other readers.

Indeed, the fact that a great deal of useful information on many subjects may be picked up painlessly in the course of reading this *apologia* for the Christian faith is not the least of the merits of the book.

The American reader should not allow himself to be put off by the occasional evidence of English insularity in the author's interests and preoccupations: the insularity is superficial, and the fundamental outlook of the writer is such as to command the interest his book certainly deserves.

Chaplains and others will find this a useful book, and it is to be recommended to their attention.

—GEDDES MACGREGOR, *Professor of Philosophy and Religion, Bryn Mawr College, Bryn Mawr, Pa.*

Primitive Christianity in Its Contemporary Setting by RUDOLF BULTMANN (trans. R. H. Fuller). Living Age Books published by Meridian Books 1956. 240 pp. $1.25.

The translation of this work, never before published in English, provides one of the most stimulating and informative treatments of the backgrounds of Christianity available. Its importance is not in its presentation of new material; rather is it to be found in the interpretation of the historical data. The purpose of the author is to "interpret the movements of history as possible ways of understanding human existence, thus demonstrating their relevance for today."

The content of the book is divided into five major sections. The first two sections deal with the heritage of the Old Testament and Judaism as it developed in the late post-exilic period. The third and fourth sections deal with the classical Greek tradition and the development of that tradition in the Hellenistic age. The final section treats Christianity as it emerged in the syncretistic environment produced by the confluence of the cultures of West and East.

Bultmann very effectively shows the distinction between the Old Testament and classical Greek views of God, man, history, and the world. Then he endeavors to show how the unanswered questions of each led to the religious development of Judaism on the one hand and religious p losophies (such as Stoicism), mystery religions, and Gnosticism the other. Against the background these movements he describes pri tive Christianity as both debtor a transformer of these diverse he ages. It is the author's contenti that the distinctiveness of Christi ity can be understood only with the context of its relationship to t environment in which it emerged.

The existentialist concerns and p suppositions of the author obvious throughout the book, de mining both his selection of data a his interpretation. While at poi one may therefore question the a quacy of the interpretation, one c not deny its implications for reader. History is not treated as mote past. The author seeks to "dr home the fact that *tua res agit* this is your business." The reade thus involved in his own cultural p in such a way as few books will volve him. Because it is not only formative but provocative, the rea will come away from this book feel he has entered into a living conve tion with the past as impinging the present. He will better unc stand himself and his world, amalgam of Hebrew-Greek-Christ heritage.

—FRANKLIN W. YOUNG, *Professor of T Testament and Patristics, Episco Theological Seminary of the So west, Austin, Tex.*

Prophecy and Religion in Anci China and Israel by H. H. Rowl Harper 1956. 154 pp. $2.75.

H. H. Rowley is one of the standing Old Testament scholars the world today. Those who familiar with his earlier books and

ost recent *The Faith of Israel* will iscover in *Prophecy and Religion* he same adept and learned insights rought to bear upon the classics of ncient China.

Many students of ancient Israel are ware that at a time roughly parallel the period of the great prophets, e countries of the Far East were so experiencing a period of reli- ous intensity. Rowley believes there a significant point of comparison etween the prophets of Israel and he prophets of China. Having lived nd taught in China for many years, owley is uniquely qualified to make is comparison.

The Chinese sages upon whom he ocuses his scholarly attention are onfucius, Mencius, and Mo-tzu. irst, Rowley discusses the nature of rophecy in Israel and in China. He utions that "neither group of teach- s should be judged from the stand- oint of the other, nor even from ur standpoint today." Rowley under- ands prophecy as the proclamation a message that has been given to e prophet. This message should be ought of primarily as relevant to e conditions of the day in which it as spoken. Any predictive element as secondary. In accord with this finition, the prophets of both Israel nd China were spokesmen for God. Rowley compares the prophets of rael and China as statesmen, as re- rmers, as yearners for a Golden ge, in regard to worship, and finally to their conception of God. As tesmen and reformers the great en of China were truly of prophetic ture and their teachings are rele- nt for today. As prophets of a lden Age they compare favorably. o Israel's prophets the Golden Age was God's gift to man, which could only be given when men fulfilled the conditions. To the sages of China it was man's achievement by his fulfillment of the conditions."

In their approach to worship, however, a fundamental divergence is evident in the teachings of the two groups. The Hebrew was concerned with depth of meaning, the Chinese with correctness of form.

The reason for this contrast resides in a differing understanding of God and attitude toward him. The Chinese teachers were not irreligious, but to have been intimate with God as the Hebrew prophets were would have offended their sense of propriety. God was no consuming passion for them. He was remote and had only a small place in their teachings. The difference might be illustrated in this way. To the Chinese, God was emperor. To the Hebrew, he was husband to his people.

But in each case the prophets taught within the framework of their heritage. It is against the background of this heritage that they should be judged.

The reviewer found Rowley's comparative study both fascinating and enlightening. It should benefit the reader in at least two ways:

First, the reader is afforded a rare and intimate glimpse of three of the outstanding molders of thought of the Far East. If any of the three sages emerges higher than the others in Rowley's study, it is Mo-tzu.

Second, the reader sees the old Testament prophets in a fresh, new light and perceives in their messages new and profound dimensions.

—Samuel D. Maloney, *Assistant Professor of Bible, Davidson College, Davidson, N.C.*

Mighty Stonewall by FRANK VANDIVER. McGraw-Hill 1957. 574 pp. $6.50.

Here is profitable reading for every military chaplain. Thomas Jonathan Jackson was a genius among the great commanders of history. He was also a great Christian. This book, of massive detail, scrupulous scholarship, and dramatic movement, makes both points clear.

Some will read this chronicle as a study in tactics and others as an authentic and gripping story of the tragic and heroic period of our Civil War. The chaplain, however, will find it a testimony from history of a great Christian in the military profession.

In the life of this man, who died at 39, is revealed the relationship of piety and prayer to duty and discipline. "Duty is ours, consequences are God's," he said. At the height of his brilliant career, when he was feared and honored by his enemies, admired and idolized by his Confederate countrymen, he wrote to his wife, "If I know my unworthy self, my desire is to live entirely and unreservedly to God's glory. Pray, my darling, that I may so live."

Jackson was exacting of his subordinate commanders and a magnetic leader of troops. He was a complex, paradoxical character. He was diffident and an awkward speaker, but he had an awesome dignity and an aura of power few men have matched. He was a stern disciplinarian and brave to a fault. He never exacted a discipline he did not himself manifest nor asked a man to do anything he was not willing to do. He was a humble, reverent Christian, with profound insights into history.

He was an accomplished lay the logian. Each year saw him advanci in understanding and dedication God and the church. It was t quality of personal piety more th any other factor which made him great commander.

Among the many studies of Ja son to come to my attention this the most comprehensive, the most teresting, and the most authentic terpretation of the man. Clergym and especially chaplains, will co away from the book with a new su ply of illustrations and an accur insight into the personality of one the great Christian soldiers of time.

—EDWARD L. R. ELSON, *Minister, 1 tional Presbyterian Church, Washi ton, D.C.*

When I Became a Man by TH DORE PARKER FERRIS. Oxford 19 228 pp. $3.75.

Finding Holy Ground by HAROLD LUNGER. Bethany 1957. 192 $3.00.

Those who have read earlier w ings by Dr. Ferris, including his bo on preaching, *Go Tell the Peop* will agree to Gerald Kennedy's e mate of his ability: "There are f interpreters of Christianity who ha his gift of cutting away all extrane matter and getting into the very he of the subject."

Here in this new volume one fi solid content, a clear and stea literary style, and the art of stat succinctly the implications of ba Christian beliefs for our day. Th is nothing superficial in these dresses. They show mature thinki but at the same time they are f

om that technical jargon that scares way the lay mind.

The book falls easily into two sections: the first proclaims doctrine; ie second spells out the meaning of hese beliefs for "the average enghtened citizen of a modern democcy."

Theologically sound and thoroughbiblical, these addresses indicate hy Dr. Ferris has such a large folwing of hearers and readers who nd his ideas stimulating and helpful.

The author of ***Finding Holy Ground*** is professor of Christian thics at Brite College of the Bible, ort Worth, Tex. His writing is inresting, lucid, and thoughtful. In ne course of 18 messages he delves nto many of our modern social ills nd comes up with some satisfying olutions. He has an unusual ability o fashion apt topics which are deved frequently from the text. The evelopment of his ideas shows much eading in contemporary fields.

These sermons are up to date in ne best sense, fully illustrated, and nsitive to the implications of the ospel for our time.

—Donald Macleod, *Associate Professor of Homiletics, Princeton Theological Seminary, Princeton, N.J.*

nterpretative Reporting by Curtis D. MacDougall. 3rd ed. Macmillan 1957. 592 pp. $5.75.

Religion is good news, and the haplain can be one of the most illful and effective reporters of the essage of God.

In recent years several newspapermen have left their work with the ress to become clergymen, but they ave carried over their communicaons skills into the ministry. It would do every pastor good to serve an apprenticeship on some mass-communications media—newspaper, magazine, radio or television station.

That type of assignment is not possible for many. The second-best thing is reading this outstanding book by Curtis D. MacDougall, professor of journalism at Northwestern University. It can help chaplains prepare more effective sermons as well as columns and news notes for the base or station newspaper.

Dr. MacDougall recognizes the widespread hunger for the background and meaning behind the news —people want personalities, events, and thoughts interpreted.

One especially helpful section of the book covers the need for interpretation: outlining and organizing facts and generalizations; featuring and making them attractive; winning reader (listener) confidence; giving substance to the message; keeping it fresh and interesting; developing interesting beginnings.

—James W. Carty, Jr., *Religious News Editor,* The Nashville Tennessean

NOTES

by Elizabeth P. Lam

"Reflection Books." Association 1957. About 128 pp., ea. 50¢ ea.

The second set of six pocket-sized books in this series is now available.

The two that seem most useful are written by John L. Casteel and Seward Hiltner. Casteel's ***The Promise of Prayer*** is one of the most helpful and mature of the recent guides to private devotions. Written for the person who is serious in his desire to learn to pray, it points to the costli-

ness and discipline of prayer. Hiltner's ***Sex and the Christian Life*** will be helpful both to young people and to the pastor or counselor to whom they turn with their most intimate problems and questions. Dr. Hiltner (professor of pastoral psychology at the University of Chicago) writes not as the moralist with black-and-white answers but as the wise counselor who knows that many factors make the problems or dilemmas of each individual unique. This is a wise and warmly sympathetic discussion of a subject too often treated abstractly and didactically by theologians.

Eight distinguished contributors make interesting and useful the little book ***What the Christian Hopes for in Society,*** edited by Wayne H. Cowan. Margaret Mead, for example, deserts the relativism of cultural anthropology and gives a persuasive *Christian* defense of technical assistance to underdeveloped countries. Francis Pickens Miller, former member of the Virginia House of Delegates, candidate for governor of Virginia in 1949 and for the U.S. Senate in 1952, describes the kind of pressures a Christian is up against in the political arena. Paul Tillich discusses the intellectual critic of religion, and Amos Wilder illustrates the similarity of the life of the artist and the life of Christian faith. Reinhold Niebuhr contributes the Foreword and the concluding essay.

Two of the series are intended as guides to the study of the Bible. ***What Archeology Says About the Bible,*** by Albert N. Williams, is an outline of the major archaeological discoveries that illumine biblical history. ***The Unfolding Drama of the Bible*** attempts in a few pages to give the "main theme of the Bible." B books seem to the reviewer so to o simplify the material with which t deal that they lack intellectual sa faction and offer little to either student or the teacher of the Bil More useful study material on introductory level is available e where.

God and the Day's Work, by Rob L. Calhoun, is a statement in mod terms of the Protestant affirmation the religious significance of wo Professor Calhoun recognizes that many people work in itself may dull or mechanical. He reaffirms meaningfulness of work if it m genuine human need, utilizes unique abilities of an individual, demands his personal dedication.

The Next Day by James A. P Doubleday 1957. 159 pp. $2.75.

With deft skill and compass Dean Pike diagnoses some of questions and perplexities that some time haunt most people—e fear of old age, remorse, insom bereavement, and sickness. Avoid the superficial level of much tha now written to help people to h themselves, he probes to the sou of psychological problems.

As William Ernest Hocking o wrote, one has to *see* first and be l afterward. Dean Pike helps his rea first to *see* himself, and then in t to recognize that the Source of and peace lies beyond himself. A freshing and appealing book.

Jesus in His Homeland by Sherm E. Johnson. Scribner 1957. 182 $3.75.

The importance of environmen an understanding of Jesus—the g

phy of Palestine and its cultural nd religious life in the first century -will not be a new theme to anyone miliar with New Testament scholarip. What is new, however, in Dr. hnson's book is the material about e Qumrân sect disclosed by the ead Sea Scrolls and the bearing this s on Jesus, his teachings, and the ie and literature of the early church. ere is a needed corrective for much pular misunderstanding on this bject.

Dr. Johnson illuminates two other bjects: how and why hostility toard Jesus culminated in the Crucixion and why the early Christians parated so quickly from Judaism.

The book is beautifully illustrated and very readable.

Golgotha and the Church of the Holy Sepulchre by ANDRÉ PARROT. Philosophical 1957. 122 pp. $2.75.

A scholarly and readable discussion of the problems connected with the determination of the exact location of Golgotha, where Jesus was crucified, and of the garden in which he was buried. The author, a distinguished archaeologist, concludes that the New Testament evidence, the topography of the land, and archaeological findings point to the validity of the site traditionally identified for centuries by the Church of the Holy Sepulchre.

Thanksgiving in a Time of Insecurity

Continued from page 7

e carelessly flung away the crust his bread. Quick as lightning flung myself on that crust, and e sat down on a stone and proeeded to divide that crust with e most meticulous accuracy into ree equal pieces. For us it was anna from heaven as we ate d were thankful.

I think we all have had some perience of that kind. We take alth for granted until one day e find ourselves in the hospital. e take our dearest friends for granted till one day we lose them. We take our liberties for granted until we find that they are threatened or that they have been abolished. It is these sudden jolts that make us realize that "it is of the Lord's mercies that we are not consumed."

As we thank God for the harvest, let us ask him to make us conscious day by day that we live by his grace, and to increase in us a humble, simple, and grateful spirit.

Sticky Burs FROM OBERLIN

SOME puzzlers at Oberlin were posed by the church's ministry to the armed forces. Other puzzlers bear directly upon this ministry. Like burs that stick to your pants, they're hard to get rid of. Also like burs, however, they surround the seeds of future growth. Here are samples:

"Some 36,000 persons were baptized by military chaplains in one recent year. These persons are being brought into the Christian life but not thereby automatically into denominational life despite the conscientious efforts of chaplains in this regard. This is a taste of the terrible urgency of our topic."—From the Report of Division III, dealing with "The Nature of the Unity We Seek in View of Cultural Pressures."

What are the implications of this for the doctrine of baptism? For example, when a young man has his first experience of the Christian life while serving in the armed forces, accepts Christ, and receives baptism from his chaplain, **into what is he baptized?**

Division I, dealing with "The Nature of the Unity We Seek in Faithfulness to the Eternal Gospel," reported agreement on the following: "All churches regard baptism as **the means of entry into the universal church, and not only into membership of a particular denomination.**"

Can a Protestant chapel congregation in the military-service situation be considered a church? It is relatively transient. It has no membership roll. It has no specific doctrinal standards (beyond those of the churches whose ministers are serving as its chaplains). It neither licenses nor ordains its ministers—as even some local churches do. It is not a legal entity. On the other hand, in this chapel a congregation of people hear the Scriptures read and the word of God preached; and here the sacraments are duly administered according to Christ's ordinance. And in this confluence of many Christian traditions it happens again and again that *the* Christian tradition (see the discussion above of Outler's paper in "Insights from Oberlin") is received by many young persons.

Does the military chapel differ in essential ways from a community church, a federated church, an American union church overseas, a college chapel?

Said Bishop Johannes Lilje, of Hannover, Germany: **"Let us not strive to be better Lutherans, Episcopalians or Congregationalists, not even better members of the ecumenical movement—but let us strive to be better Christians."**

CHAPLAINS

The Dreux Air Base Protestant chapel choir at Dreux, France, has been doing a great deal to further good relations between the U.S. and France. A number of concerts have been sung, and future appearances are planned. One concert this fall is scheduled for presentation in the famous Chartres Cathedral.

Lutheran Chaplain **Dean C. Hofstad** has been associated with this program. The choir director is M/Sgt. Edward LeVau, from Minneapolis.

Leslie F. Zimmerman has assumed the duties of staff chaplain at Headquarters Technical Training Air Force, Gulfport, Miss. He came to his present station from Headquarters Crew Training Air Force, Randolph AFB, Tex.

Colonel Zimmerman previously

On their recent visit to the United States, 40 NATO naval chaplains representing countries and five major faiths were received by President Eisenhower at the White House. The chaplains attended the second NATO Naval Chaplains Conference at the Marine Corps Schools in Quantico, Va., Oct. 14-16, after which they visited Washington, Norfolk, San Francisco, and New York.

served a tour of duty as staff chaplain of the Third Air Force, England.

Alva J. Brasted, a former Chief of Army Chaplains, lost his wife in an automobile accident near Valparaiso, Ind., Aug. 6. Injured himself, Chaplain Brasted has recovered in spite of his 81 years of age.

Recent changes of status for Army chaplains included the following:

REGULAR ARMY APPOINTMENTS:
Lisle Bartholomew appointed major; **David M. Reardon** appointed major; **Herman N. Benner** appointed captain.

REGULAR ARMY PROMOTIONS:
Andrew L. Johnson to lieutenant colonel; **Robert S. McCarty** to lieutenant colonel.

RESERVE PROMOTION ON ACTIVE DUTY:
The following men were promoted to the rank of captain: Norman R. **Brown,** Daniel K. **Hall,** Donald P. **Mosling,** Franklin H. **Page,** and Gordon M. **Schweitzer.**

PERSONALITIES

The Nobel Prize in Literature has been awarded this year to 43-year-old **Albert Camus,** the French author who made his reputation during the German occupation. His novel most recently published in the U.S. is *The Fall.* Critics have noted the influence of Christian concepts on this dynamic author.

The American author **Thornton Wilder** is the recipient of the 1957 Peace Prize of the German Book Trade. Best known for his plays *Our Town* and *The Skin of Our Teeth,* Wilder has been hailed by the German press as "the greatest unsalaried American diplomat."

William Ernest Hocking, the 8[illegible] year-old professor emeritus of p[illegible] losophy at Harvard, is the recipient the annual LeComte de Noüy awa for his recent book *The Comi World Civilization* (reviewed in O CHAPLAIN.) The $500 award a silver medal go to the author of t year's literary work which "best hel the spiritual thinking of our time

James N. Gettemy is the new elected president of the Hartfo Seminary Foundation, succeedi **Russell Henry Stafford,** who h been president since 1945. Getter was formerly minister of the Co munity Church of Garden City, Lo Island, N.Y.

Friedrich Gogarten, the dist guished emeritus professor at G tingen University in Germany, is Drew University this fall as visiti professor of biblical theology.

Walter D. Cavert, Presbyteri minister who recently retired as perintendent of Christian educati for the Synod of New York, has come professor of Christian educati at McCormick Theological Semina

ANNOUNCEMENTS

American Baptists will meet Cincinnati, Ohio, in 1958 and in I Moines, Iowa, in 1959. Long Bea Calif., is under consideration for t 1960 meetings. **Robert J. McCrack** pastor of Riverside Church, N.Y. has been named convention preac at Cincinnati. His alternate is **Fra M. Kepner,** pastor of First Bapt Church of Long Beach, Calif.

The first General Assembly of t newly formed **United Presbyteri Church in the U.S.A.** will be held Pittsburgh, Pa., May 28-June 3, 19 The church will have a membersh of 3,066,947 (Presbyterian, U.S.

U.S. Coast Guard Photo

Bishsop Fred P. Corson, of the Philadelhia Area of the Methodist Church, was favorite last summer with "church arties" organized at the U.S. Coast Guard enter, Cape May, N.J. A Coast Guard us took some 40 recruits each Sunday to oardwalk services either at Cape May or cean City. Each Monday the Chaplain's ommittee selected the speaker who would e most appealing to young men. Other peakers heard by the recruits included dward L. R. Elson, John A. McElroy, orman Victor Hope, William R. Cannon, nd R. Hugh Roberts.

The chaplain in charge of the program —CDR George E. Thomas—is seen above troducing SR David G. McCranie, of Fort auderdale, Fla., to Bishop Corson.

809,603; United Presbyterian 251,-14).

Two national convocations of the **Methodist Church** will be held in Washington, D.C., in 1958. A Convocation on Urban Life in America is set for Feb. 18-20, with Bishop **Glenn R. Phillips**, of Denver, as chairman. A Convocation on Evangelism is set for July 3-6, with Bishop **W. Angie Smith**, of Oklahoma, as chairman.

The "Servant Image" as a symbol representing the essence of the Reformed understanding of the Christian faith will be lifted as a principal theme of the 18th General Council of the **World Presbyterian Alliance** at Campinas, Brazil, July 27-Aug. 7, 1959.

Newly recovered emphases in Calvinist theology involve "shifting of accent from the sovereignty of God to the servanthood of God, and the application of the servant idea to social ethics, the Bible, the church, the sacraments, the state, missions, and other spheres."

NATIONAL

Immediately preceding the Faith and Order Study Conference at Oberlin, some 500 students from 23 denominations met on the same campus for the Fourth Triennial Conference of the **Interseminary Movement**, Aug. 27-Sept. 1.

The center of interest for the seminarians was said to be the discussion of Bultmann's concern for "demythologizing" the Bible.

Special satisfaction was derived from using the *Cantata Domino*—a hymnal, published in Switzerland, including in its selections several languages and traditions.

A memorable last word came from Bishop **Hanns Lilje:** "This is a realistic world. The minister cannot merely be full of pious babble. Let's permit God to kill our theological jargon."

Plans to establish a Protestant chapel at Idlewild airport have been approved by the General Assembly of

the Protestant Council of the City of New York. The chapel, expected to cost about $250,000, will be the second house of worship at the airport. A Roman Catholic chapel, "Our Lady of the Skies," was opened there in 1955.

The first Protestant chaplain of the port of Philadelphia has been named by the Philadelphia Council of Churches.

A training center for overseas workers will be built at Stony Point, N.Y., at a cost or $600,000, by the Board of Foreign Missions of the Presbyterian Church, U.S.A. An administration building, three residence halls, and a nursery school will provide space for training all church personnel, lay and clergy, bound for overseas posts. Moreover, the new center will provide an expanded program of orientation for persons visiting the U.S.

The Missouri Baptist General Association of Missouri has bought for $175,000 an elaborate, well-equipp **600-acre summer camp** on the Lake the Ozarks.

Union Seminary's Tom Driv writing in the *Christian Century,* s that **interest in the religious thea** is growing in New York. The Phoe Theater has announced a series religious dramas for various da throughout the winter. Several N York churches are underwriting t venture, which Driver calls "a hi point in this country in the prof sional theater's recognition of the newed vitality of religious drama."

A recent Federal government b letin estimates that by 1980 c **nuclear power equipment** alone w total 27 billion dollars. Isotopes a other radioactive materials are n used in the chemical, textile, agric tural, and other industries.

To develop **a jeep that flies,** t Army has finally awarded contracts three industrial firms, according the *Army Times.* The "aerojeep"

Said to be "unique am Naval officers" is Chapl Curtis W. Howard, Jr., rejected promotion to c mander in the Naval serve to become a lieuten in the Chaplain Corp

He is seen above be welcomed to the Chapl School at Newport, R. by Chaplain Merle Young (right).

Howard was commissio an ensign in 1942 served on active duty a line officer twice bef returning in September a chaplain.

He is a graduate Temple University's Sch of Theology and a for minister of the Levitto Pa., First Christian Chu

onceived as "a compact vehicle hav-ng the versatility of the conventional eep but being able as well to hover nd propel itself above the ground."

A heroic equestrian statue of George Washington soon will stand n the plaza on the south side of Washington Cathedral. Cast in ronze, the statue measures 24½ feet om the base of the granite pedestal o the top of the head. Seen from he top of the cathedral's "Pilgrim teps," Washington, mounted on his harger, his head turned toward the athedral, will appear to be on an ye-to-eye level with the viewer.

The statue is the gift of the late ames Sheldon of New York, who pecified that it should faithfully represent "the only majestic man that merica ever saw," mounted on "the nost glorious horse in all Christen-lom."

After viewing the model—the work of the American sculptor Herbert Haseltine—one person said: "The onception . . . is as though George were riding up through the woods nd came to a clearing where he saw hilltop on which there should be uilt a church for national purposes. He pulls up his horse and stops."

NTERNATIONAL

Heidelberg, **Germany,** has an ecu-henical center serving both students nd teachers. In addition to morning nd evening worship services accord-ng to the practices of the various hurches represented, the Ecumenical House sponsors weekly discussions.

"Community Church Pattern for ritain?" is the provocative heading f an interesting news item recently arried in the *Christian Century*. It ems that the free churches of **Eng-nd and Wales,** loosely organized nto a Free Church Federal Council, ave a new chief executive officer, **Aubrey Vine.** An exponent of free church unity, Dr. Vine "would like to see the Baptists, Congregationalists and Presbyterians coming together into community churches after the style of similar churches in the U.S." (Very likely our "federated churches" are closer to what Dr. Vine has in mind.) He hopes to come to the U.S. next year to see how such churches are organized.

The *Tachikawa Marauder* describes UNESCO Village in **Japan** as the first of its kind to be planned in the world. Located near Lake Murayama (about 30 min. from Yokota), the village covers approximately 25 acres. Each house shows the architecture peculiar to some nation in the UN, and all member nations are represented. The Service Club at Tachikawa recently sponsored an all-day tour to the village.

Among the more strenuous club activities reported in the *Tachikawa Marauder* are a bear-hunting trip to Hokkaido, Oct. 18-23, and motorcyle tours sponsored by the All **Japan** Motorcycle Club. Riders with machines of 200 cc's or larger are eligible to join provided they can pass a rigid safety test and meet other requirements. This service-originated club includes many Japanese cyclists.

Protestants in **South Korea** today number 1,324,000, as compared with 675,000 in October 1953, says Wallace C. Merwin, executive secretary of the National Council's Division for Foreign Missions. South Korea is "one country in Asia," he says, "that could become a Christian nation in the foreseeable future."

The newly elected moderator of the General Assembly of the Presbyterian Church in **Korea** is Chunn Peel-soon, pastor of one of Seoul's 190-odd Presbyterian churches, ac-

Seen above on the campus of Oberlin College are the leaders of the North American Faith and Order Study Conference on "The Nature of the Unity We Seek," which met at Oberlin, Ohio, Sept. 3-10.

Left to right: Dr. Eugene Carson Blake, president of the National Council of Churches and vice-chairman of the conference; the Rt. Rev. Angus Dun, of Washington, D.C., chairman of the conference; Dr. Emlyn Davies, pastor of Yorkminster Baptist Church, Toronto, Canada, vice-chairman of the conference; and Dr. Paul S. Minear, of Yale Divinity School, the conference secretary for study and program.

cording to the *Presbyterian Outlook*. The moderator's son, Chunn Woo-Yong, has been teaching in the Korean Language Section of the U.S. Army Language School at Monterey, Calif.

A magnificent gift has been made by **Great Britain** to Frankfurt University, **Germany**, reports *Friendship News*, journal of the British Section of the International Friendship League. The entire library of the Frankfurt British Centre, *Die Brücke*, consisting of 10,000 volumes, was turned over to the university's library after t center was dissolved. These books w be maintained as a special depa ment of the library; and every y 1,000 new books and periodicals w be sent from England, free of char to supplement the existing collectic

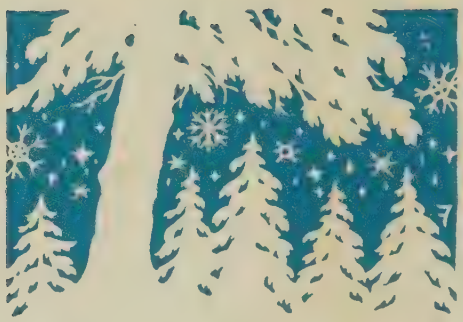
Japan is leading the world in lit ary productivity, according to *Wo Around Press*. The annual edition magazines is 360 million copies. average family reads two periodic a month, eight books a year, a more than two newspapers daily.

Can You Keep Christmas?

ARE YOU WILLING to forget what you have done for other people and remember what other people

years ago is the image and brightness of the Eternal Love?
Then you can keep Christmas!
And if one day, why not always?

—HENRY VAN DYKE



The Winter is a time of Hope,
A time when hearts are lighted up:
Hey-ho for the mistletoe,
The silver frosts and the white snow!
For at the core of winter lies
The hidden heavenly mysteries.
When Robin sings on a bare thorn,
Then Jesus Christ our Lord is born.

—From a poem by KATHARINE TYNAN
(1861-1931)

THIS special issue including extensive coverage of t
Oberlin Conference comes to you at Christmas becau
we feel the progress there achieved makes this particul
winter "a time of hope" for thoughtful Christians ever
where.

That your hearts may be "lighted up" at Christm
and throughout the coming year is the earnest wish
the Executive Secretary and all the staff of the Gene
Commission on Chaplains and Armed Forces Personn

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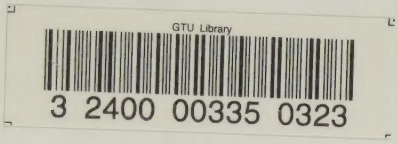

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